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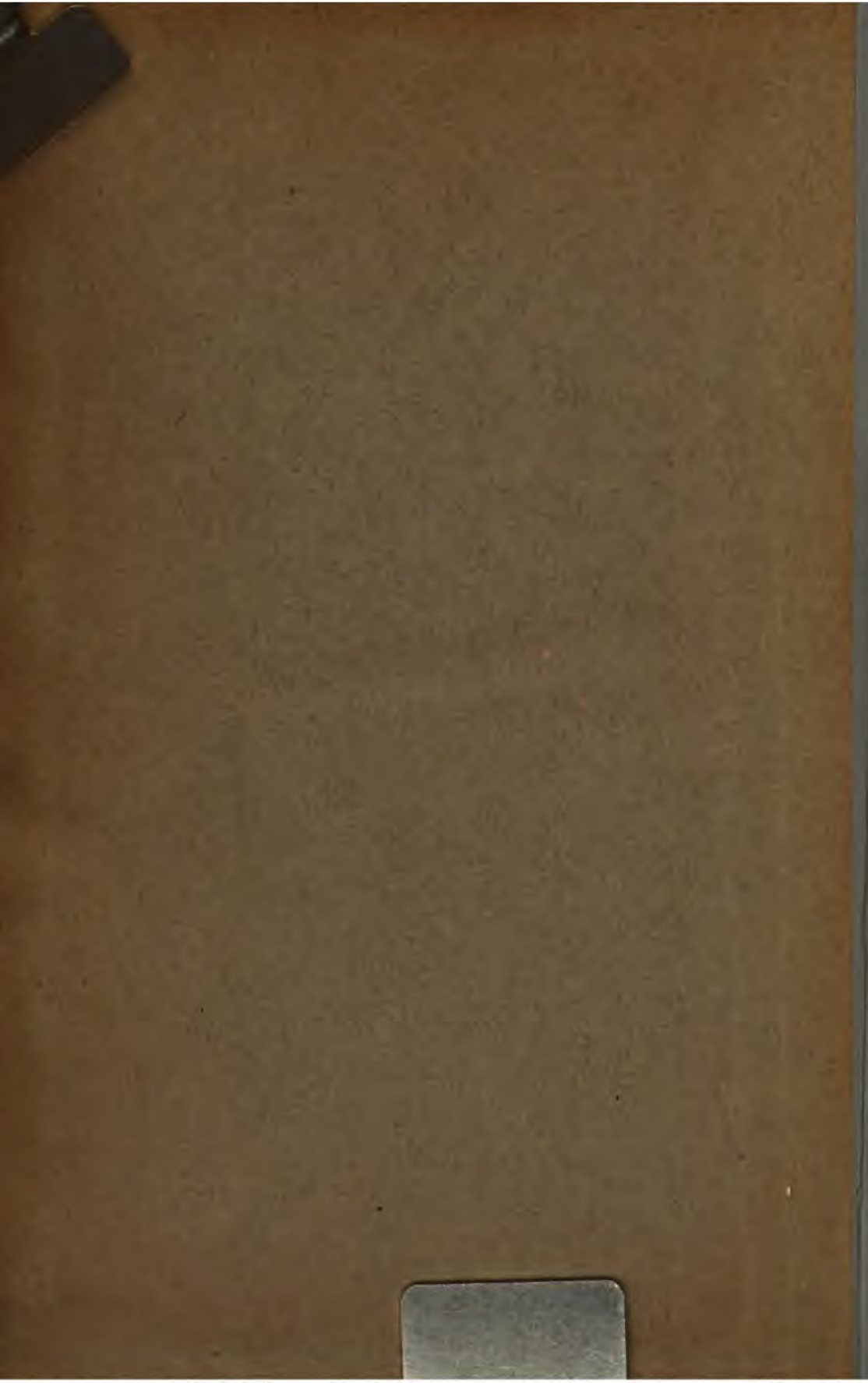
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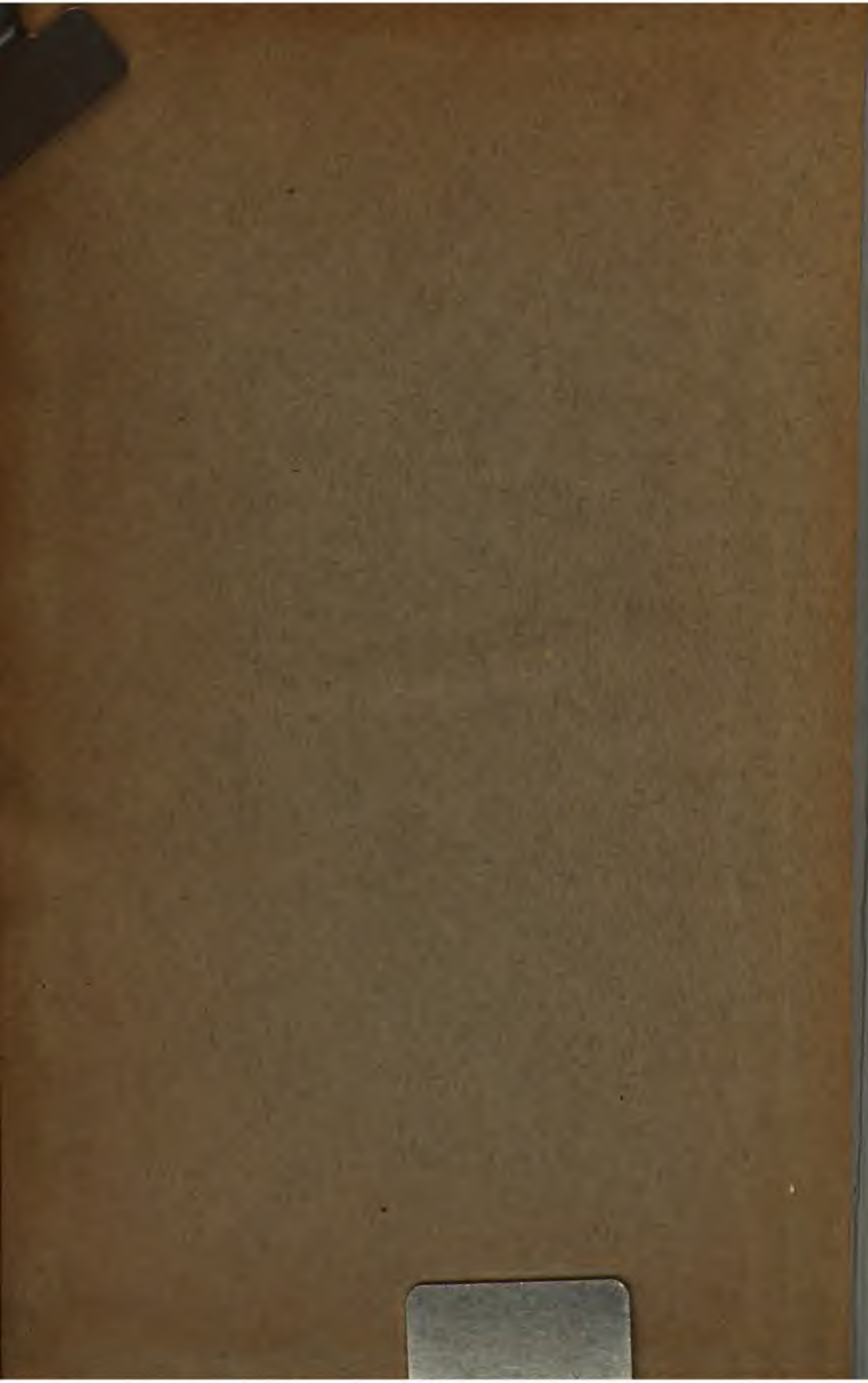
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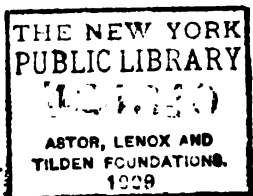
A MAGAZINE OF
**Brotherhood, Oriental Philosophy, Art,
Literature and Occultism.**

EDITED BY
ANNIE BESANT, P.T.S.

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THE THEOSOPHIST.

FROM THE EDITOR.

AUCKLAND, NEW ZEALAND, *July 27, 1908.*

Really at the antipodes at last, Greenwich exactly under our feet, and India a quarter of the world away, a half-way house to England. But Theosophy is as well loved here as in other lands, and has warm hearts to welcome it, and strong brains to defend it. It is cold, but the country is emerald green after two months of rain, and to-day the sun is shining brightly, and white fleecy clouds, flung across the sky, remind one of an English day in spring.

* *

We left Brisbane on July 20th, reaching Sydney on the 21st—did I say so in the last letter?—and on the evening of the 21st I lectured in the Trades' Hall to the delegates of the Trades' Unions, on "What Theosophy has to say to the Workers." It was a strong-headed attentive audience, interested and critical, sympathetic on some points and dubious on others—as might be expected. Much to my surprise, after the lecture, they gave me a very pretty illuminated address.

* *

On the 22nd July, we set foot on the steamer Wimmara, which was to take us to New Zealand, and steamed out of the magnificent Sydney harbor, large enough, one would think, to shelter the navies of the world. It is one of the world's sights, that splendid harbor, with its rolling hills, and little bays and inlets, with the road out, narrow, between high cliffs. Out we went, and peace was at an end. We came into a mass of great rollers, and the vessel, lying low in the water, became their prey. They charged the deck, and the passengers rolled over into the scuppers, a confused heap, and then fled, drenched, to take refuge within. They shivered into pieces the door of a deck-cabin, covering the unfortunate occupant with water and

broken wood, and leaving desolation behind. Then they had their way, and the deck was left free to them as play-ground. The ship was very crowded, and four of us, Theosophists all, were packed into one small cabin, with washing apparatus for one and one camp-stool; we were happy in that we all loved baths and did not love brandy, but still it was not what could be called comfortable. There was no place to sit in, as the saloon was turned into berths, and the only place was the dining-room, redolent of roast and fried meats, porter and other drinks, and used also as a sleeping-room for men for whom no cabins could be found. One felt that it was hardly fair to be charged first-class fare for the fourth part of a tiny cabin, the quarter of a bason and of a camp-stool, and no place to rest our sick bodies in outside. Our stewardess, with over forty sea-sick women to attend to, was beyond praise in her kindness, but she had a cruelly hard time. The four days came to an end at 2 P.M. on the 26th, and we landed on the wharf at Auckland, to be surrounded with cordial greetings. A few hours' quiet, and then a members' meeting, as opening of the New Zealand work.

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* *

WELLINGTON, *August 3rd.*

Auckland yielded two very large meetings for the public lectures; and between 250 and 300 persons attended the meeting for questions, and seemed to be thoroughly interested. The members' meetings were very bright, and, altogether, Auckland promises well. The venerable General Secretary, Dr. Sanders, keeps wonderful health, and holds the work well together, being beloved by everyone. On the afternoon of the 30th, we took steamer from Onehanga, seven miles from Auckland, on the western side of the Island, and, after a little tumbling about crossing the bar, steamed over a peaceful sea to New Plymouth, where we arrived on the following morning early. The train was on the wharf soon afterwards, and we hied away—southwards across pretty scenery, and over rivers like the Indian ones with big stretches of waterless land or pebbles, in the dry season—to Wellington, the capital of the Dominion. A crowd of members awaited us on the platform, and we were among them by half past seven in the evening, receiving their hearty greetings. The next day saw the perennial interviews, a members' meeting, and a large

gathering in the Town Hall for the evening lecture. The meeting was attentive, and finally enthusiastic, but I should think that Theosophy is, at present, but little known in Wellington ; it does not yet seem to be " in the air. "

*
* *

On Sunday we began with an E.S. meeting, and, later, a members' meeting ; in the evening I lectured in the Opera House to an audience which packed every corner of the great building. It was interesting to notice the changes which passed over it, from curiosity to interest, from interest to eager attention, from eager attention to enthusiasm. Re-incarnation is a teaching that vindicates itself when explained, and on every side it is making its way. Monday had three more meetings, and in the evening we took steamer once more, to cross over to Christchurch.

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* *

DUNEDIN, August 10th.

We arrived at Christchurch early on the morning of August 4th, and the day was spent in holding two meetings and a public lecture, with interviews sandwiched in, as time permitted. The usual keen interest was shown in re-incarnation, the subject of the public lecture, and here, as everywhere, one noticed the ready acceptance of the rationality of the view presented. The next day saw three meetings and a lecture ; the evening was stormy, and for the first time in the tour, the audience was not large. At 8 A.M. on the following morning, August 6th, we were in the train, and bitterly cold it was. We were to travel until 5-13 in the afternoon, and I had to lecture that night, and one could not but wish that the train were more comfortable, and that more than one small foot warmer might be granted to three shivering people. The steamers for the coasting service are commodious and well-served, and it is not their fault that the seas are stormy and the memories of them sad. But the train-service is very antiquated, and the rolling stock the worst that I have encountered in my journeys over the world. The first class carriages give bare sitting-space, three being packed side-by-side in a corridor carriage on a narrow gauge, and if you carry a tea-basket, so as to avoid the rough and tumble for food at a station, you must buy two tickets in order to have a place to put it on. The first-class large cars are

seated like the top of a London tramway car, except that one seat holds two and its fellow only one, and wedged into these the unhappy traveller is expected to travel for twelve hours at a stretch. Among all the reform movements of New Zealand, a corner might surely be found for a reform in railway accommodation.

*
* *

Dunedin is quite a Scotch city, and one hears the pretty Scotch accent on every side. The three public lectures were very well attended, and the questions at the public conversation were very good. Six members' and E.S. meetings, and half an hour to the Lotus circle, filled the days to overflowing, and soon after 8 A.M. on August 10th, we took train to the Bluff, and went on board the steamer that was to carry us away from New Zealand, after a fortnight of strenuous work. On the way, a number of the members met us at Invercargill, our southernmost Lodge, and gave us God-speed.

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* *

P. & O. S. S. MACEDONIA, *August 23rd*, AUSTRALIAN BIGHT.

Less than three days brought us to Hobart, Tasmania, across one of the stormiest seas in the world. But Varuṇa was kind to us on this occasion and we suffered little, despite the bitter cold. Hobart is a quiet little town with a small Branch, but we had a fairly large gathering at the public lecture, and the members' and E.S. meetings were earnest, and had the promise of more energy in the future. We left on the evening of August 15th, and travelled through the night to Launceston, where two meetings and a public lecture occupied the 16th. The 17th was equally well filled, and after a final members' meeting on the morning of the 18th, we boarded the steamer for Melbourne. A few hours at Melbourne, and then the train westwards to Adelaide, where another few hours were spent, and then warm farewell to friends, and the great steamer throbbed her way outwards.

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SOUTHERN INDIAN OCEAN, *August 25th*.

Yesterday we touched Australian land for the last time at Fremantle, and there Fremantle and Perth Lodges had gathered for

a last hand shake. Fremantle has started a Lodge Room since I left, a bright pleasant room in the city's main street ; it is open every afternoon for use as a reading-room, and the Branch has a nice little library. In a few hours I rejoined the steamer, and, as we slowly edged away from the wharf, many a kindly look and waving hand gave good wishes, and a shower of telegrams from the Australian Lodges added their messages of love. The Australian tour was over, and the steamer's prow pointed homewards, towards India.



Much gratitude remains in my heart for all the overflowing love and kindness which have been poured out on me so richly during the tour. Not to me, as a person, was it given, I joy to know, but to the President of the Theosophical Society, the messenger of the Blessed Masters, the witness-bearer to Their watchful care and to the out-pouring of Their power. Australia and New Zealand ring true and loyal right through, from their General Secretaries to the youngest new comer into our ranks. They are loyal to the chosen of the Masters and the elected of the Society, because they know that without such loyalty little can be done, and that liberty can only be joined with effectiveness where the chosen and elected officer is followed and strengthened, not continually harassed and thwarted. Apart from public thanks, my private gratitude must be given for the personal kindness which has surrounded me and made light the burden of work ; and most of all to Mrs. John, the wife of the General Secretary, who met me at Fremantle and travelled with me throughout, bidding me farewell only on board the steamer which is bearing me homewards ; I cannot speak in words my loving thanks to her for the sisterly kindness which took all the physical burdens, looked after every detail, thought always for my comfort—never for her own—had ever a gay word for disagreeables, a smile for fatigue, and, rarest and most valuable of gifts, silence for quiet hours. That the heavy Australian tour has left me strong and bright is largely due to Mrs. John. If I do not name others for special thanks, it is because all I have met have been loving and kind.



The tour has taken me over 17,680 miles of land and sea, during 44 days and nights of travel ; 62 days have been given to work, and the work has comprised 44 public lectures and 90 meetings—at most of which an hour's address has been given, followed by the answering of questions—and a very large number of private interviews. It does not seem a bad record for a woman of over sixty, who, a year ago, was declared by some who wished to discredit her, as being in a state of "senile decay," and therefore incapable of filling the office of President of the Theosophical Society.

*
* * *

Long ago a Master of the WISDOM warned us that a good resolution, which was not carried out, acted as a cancer in the mind, and that it weakened our power of action for the future. It is interesting to see the idea reproduced by the well-known psychologist, Prof. James, who says (quoted in the *Theosophical Review* for June last) : "When a resolve or fine flow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost ; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge." For this reason some of the Indian and Greek thinkers discouraged the reading of poetry by the young, as it aroused emotion artificially, emotion which was not carried out in action.

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* * *

Here is an admirable answer, written by Mr. Leadbeater, in the Questions column of *The Messenger*, the organ of the American Section.

Question : How are we to image the Logos in meditation ?

Answer : I do not think that we can *image* Him at all. The sun is His chief manifestation upon the physical plane, and that may help us a little to realise some of His qualities, and to show how everything comes from Him. I have myself preferred not even to try to make any image of Him, but simply to contemplate Him as pervading all things, so that even I myself am also He, that all other men, too, are He, and in truth that there is nothing but God. Yet at the same time although this that we can see is a manifestation of Him, this solar system that seems so stupendous is to Him but a little thing, for though He is all this, yet outside it and above it all He exists in a glory and a splendor of which we know nothing as yet. Thus though

we agree with the Pantheist that all is God, we yet go very much further than he does, because we realise that He has a far greater existence above and beyond His Universe.

It would be impossible to put more luminously and more reverently the great truth of the Logos and His universe. It is an expansion of the weighty words of the *Bhagavad-Gītā* : "I established all this universe with a portion of myself, and *I remain*."

*
* *

The science of the Fifth Race, in the hands of its fifth branch, is very swiftly climbing up to the point reached by the Fourth Race at the zenith of its glory ; it will then overtop it, and reach the height whence will commence its slow descent. The conquest of the air is already far advanced, and ere long we shall have air-ships skimming about as in the days of the Toltec empire in Atlantis. And now an application of the Hertzian rays is threatened, which will repeat the death-dealing weapons of Atlantis and of ancient India. Already it has been suggested that war-balloons might drop upon massed regiments of men bombs which, on striking the ground, should burst, liberating a deadly gas, and thus destroy hundreds at a blow. Now it is proposed that by the use of parabolic mirrors, specially constructed to correct the diffraction of the Hertzian rays, a beam of these rays might be directed on any object. Dr. Gustave le Bon says cheerfully on this matter :

The first physicist who realises this discovery will be able to avail himself of the presence of an enemy's ironclads gathered together in a harbor to blow them up in a few minutes. On reaching the metal wires with which these vessels are now honey-combed the sheaf of electric radiations will excite an atmosphere of sparks, which will at once explode the magazines.

Against this new kind of attack science can, at present, suggest no defence. Strange that the science of the Fifth Race, as of the Fourth, is turned more to destruction than to preservation.

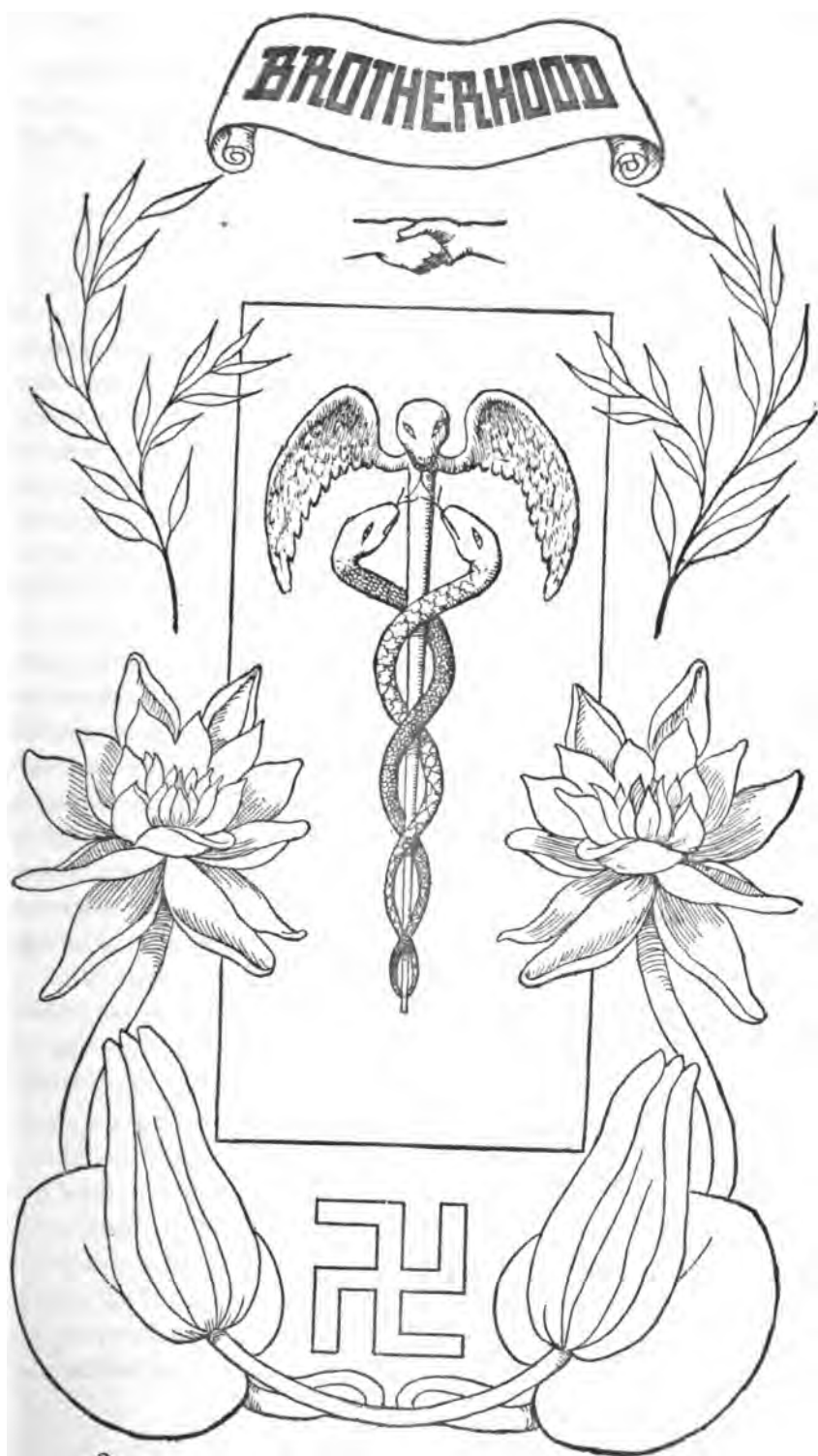
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It is interesting to notice how the action of the Theosophical Society, in aiding the ancient religions of the East to protect their children against the disintegrating influences of missionary education, is gradually being recognised as a policy beneficial to morality and therefore to the State as a whole, Commenting on Lord

Cromer's views of the effect of "European"—read Christian—"education" on the young Moslems of Egypt, and its destruction of their belief in their religion, replacing it with "cynical self-interest," the London *Times* remarks :

The great faiths of the East teach devotion to the family, chastity amongst women, veneration and love for parents, and respect for the powers that be. Those are habits of inestimable value to the community and to the State. It may be said that, in the case of some of these creeds, at least as they are taught to the masses and are practised by them, their lessons are contaminated by much that is depraved and degrading. That, no doubt, is true, but even in their lowest forms these faiths afford to many millions of human beings binding systems of social relationship and definite guidance for conduct. To sap the systems and to impair the authority of the guidance, without the command of better and more effective influences to put in their place, is plainly to imperil the foundations of that social life of which the State is the guardian.

Christianity in the West, as the *Times* truly remarks, "has helped at once to develop and to restrain" a "vigorous individualism;" Christianity was framed for that very purpose, as the religion of the sub-race which had for its special work the development of this "vigorous individualism;" it develops individualism by its doctrine of personal salvation, and restrains it by its doctrine of self-sacrifice. But just because it is so pre-eminently suited to the western world, it is unsuited to the eastern, where the common life is regarded as more important than the separate, and the social unit is the family, not the individual. Where missionary effort is undermining the foundations of the State and of Society, Theosophy is strengthening them, by pouring new life into the ancient religions and by training the young along the lines laid down by their ancestral religion and morality.



OCCULT STUDY.

MADAME Blavatsky defined Occultism as the study of the Divine Mind in nature. Dictionaries generally describe it as the study of the unknown, the hidden, the secret. However we may define the word, the fact remains that the study of Occultism differs, in its beginnings at least, from no other study and requires the same faculties. I often think we make a great mistake by drawing too straight a line of demarcation between occult and any other knowledge, between occult and any other study. The unknown is occult to the ignorant. All study is occult. All knowledge is occult. The conditions requisite for the acquirement of any knowledge are the desire to learn, the capacity to learn, and attention, perseverance and patience in learning. As we can learn nothing which does not enlighten us as to the workings of the Divine activity and the Divine Mind in nature, you will see why I say all knowledge is in fact occult, and why I think so many, in fact all amongst us who are endeavoring to increase their knowledge, are pursuing Occultism, whether they know it or not. The only difference is that when they know they are studying Occultism, they may work along more systematised lines and follow rather a different mode of study. Instead of working in the usual way of endeavoring to acquire an enormous number of facts, the attempt will probably be to turn inwards and by self-cultivation of character, mind and will, acquire information at first hand. In one case you seek to learn from others, in the other you teach yourself.

All study, whether consciously or unconsciously occult, should lead to the enrichment of life, to the making our lives more interesting to ourselves and more useful to others. As a matter of fact you will find, if you think for a moment, that everything you know does open new vistas in life to you and give you fresh interests. The object of all study should be practical ; you have understood and learnt nothing perfectly until you can bring it into practical application in life. The complicated calculations of the most learned scientist are capable generally of concrete application to some of even the everyday affairs of life. We may not very often see in our ignorance how some branch of study or the knowledge of some isolated fact is going to enrich our outlook on life and add to our

practical utility, but faith in this aspect is often later justified by experience.

It is exceedingly important for most of us to find life interesting, to increase as far as we can our pleasurable points of contact with life. For we are here to gain experience, and experiences, it is certain, are bounded by our ability and our willingness to receive them. It is very dangerous as well as narrowing in life to put all your eggs into one basket—to concentrate on one interest alone, so that if that fails you, you are bankrupt and life is shorn of all its attractions. We have to face the fact, in this connexion, that Nature is apparently quite indifferent as to how much we suffer so long as we experience and develop, and a very wise and highly effective teacher is the Great Mother, however in our unregenerate moods we kick against her pricks. Prolonged happiness is apt to produce stagnation, and though some happiness is essential to growth, as through it we experience increased sensation of life, feel a sense of 'moreness' in ourselves and so grow, we must also accept the stimulus of pain, which arouses us from lethargy, wakes us up and pushes us on. It is a law of Nature also that we must be always at work in all the departments of our complex make-up, to keep them healthy. As the physical body craves for food when hungry and will pine and become inefficient if the necessary nourishment be not supplied, so is it with the emotional, intellectual and spiritual natures. Each requires its appropriate nutriment, without which it cannot work or develop. This fact is fully realised with regard to both the physical and intellectual natures, though it is rather the fashion of the day to starve and stunt the development of the emotional side of man, and many people deny that the spiritual exists. The hunger for intellectual stimulus is however so generally felt, that, as is always the case, the demand has created an almost overwhelming supply. The needs of even those who from lack of time or of ability cannot follow scholarly or scientific technicalities are amply provided for. The most abstruse subjects are now translated by specialists into a phraseology suited to the laity. Thus it follows that anyone possessing a hunger for information can, at a comparatively small cost of money and time, acquire an amount of accurate and useful knowledge which a generation or two ago would have been

only possible to a few elect. We are beginning in fact to feel perhaps rather overwhelmed by the amount we are expected to know to keep *au courant* with the times.

This difficulty is apt to rather press home on the Theosophist, as inquirers into Theosophy have a tiresome knack of apparently expecting him to be omniscient. If conscientious, in consequence, he wishes to increase his store of knowledge and his usefulness. Of course the temptation arises to follow the usual method, to read and endeavor to remember and apply the result of other men's labors. A certain amount of this method of learning is of course necessary, but, I maintain, we who should know better are tempted to prolong it too much and forget in consequence to pursue the specifically occult way of learning. It is infinitely better, I am convinced, to spend time on evolving our inner faculties than in accumulating vast stores of facts. By careful self-training and purification of the physical, astral and mental bodies, by a careful selection of right activities, by meditation and concentration, we shall evolve faculties we can carry over from birth to birth. We evolve ourselves for eternity instead of accumulating temporally the results of other men's learning. You gain knowledge much more slowly, I am aware, in the early stages in which you seek it by developing your inner faculties, than by the old method. You must not mind, therefore and must in fact be prepared to find yourself occasionally at a disadvantage with a contemporary following the ordinary lines of study.

It is said that while the general level of education and of capacity has been much raised, original thinkers are as rare as ever they were. Original thinkers do not increase in proportion to the general intellectual increase, and that fact is easy of explanation on the theosophical theory. Original thinkers are those who have educated their inner faculties so as to perceive facts and elements in life—deducing also inferences from their observations—invisible to the ordinary run of men. Even if the mass notice the facts, they are incapable of forming the deductions which original thinkers draw from such observations. It takes a master mind to deduce a law of Nature from the falling of an apple. It would be exceedingly interesting to trace back the life story of incarnation after incarnation of some of our great original thinkers and discoverers, and ascertain how they evolved their intellectual capacity. I admit, of course, that a certain

amount of spade work must be accomplished before the ground plan of an original edifice of thought could be erected. But, I suggest, that there is a danger amongst us of digging at foundations so persistently as to neglect to build the subsequent erection. Each in youth must submit to receiving a certain amount of the ordinary curriculum of study, but when we can take our education into our own hands, as each in time can, let us recognise the importance of giving up time to quiet reflection and meditation whereby the individuality may find opportunity to impress his knowledge on his personality—his reflection and instrument in time and space. Do not mind if people think you are idle or laugh at you as a dreamer or visionary. The first thing we have to learn is to follow the truth we know irrespective of the gibes of the ignorant. I believe a great many more people might be original thinkers, as it is called, that is, be the first to bring into manifestation, into general knowledge, some fact, some truth of the Divine Mind hitherto unperceived, if they would only give themselves the necessary conditions to do so and afford the Divine Spark in man the conditions under which its powers could manifest themselves. That is the occult way of learning, it seems to me.

We are apt to think that it is only the few, the elect amongst us, who can know anything of specific Occultism. I say specific, because I have tried to explain that all individual study and knowledge are occult. But it is an error, I believe, to think it is only the few who can gain first hand knowledge of the more specific workings of the Divine Mind in nature. If we tried the same methods as persistently as do those we call practical occultists, we should very likely do as they do, in varying degree. The main difference is—they carry theory into persistent practice ; others rest content with theory alone or practice it half-heartedly and without faith, an essential quality in practical occultism. If we desired sufficiently strongly, if we practised persistently, if we believed with intensity, our practice would soon bring about results ; we should all soon be practical occultists. We fail merely because we do not will, practise or believe whole-heartedly. We cannot if we would, while we are sane, refrain from using occult powers in some degree or other. We will, we desire, we think, we imagine, we remember, we anticipate, we mentally plan and design at every moment of our waking consciousness, and what are the will and the imagination but the specific agents by which all occult know-

ledge is won ? The paraphernalia which is used in the performance of all ceremonial magic is useful only so far as it educates the will and the imagination ; so Eliphas Lévi, a magician himself, tells you frankly. Read and think over what our own books tell you of the training of the neophyte necessary for the first Initiation, and you will find you can analyse it all into the discipline of the will and imagination. Notice how in *viveka* (discrimination) and *vairāgya* (indifference), and in the mental attributes—control of the mind, control of the senses and the body, tolerance, endurance, faith in the Master and in himself, balance and the desire for emancipation—how the will and the mind and the imagination are trained, used, disciplined to gain the end. None of these qualifications can be gained except as control is won of the mind, imagination and will. That gained, their use follows, and the man is an occultist. How far he may then go on the occult path and in what direction, to the right or the left, depends entirely on himself. As he trains and uses his will, and uses and disciplines his mind, so will be his progress.

Now it is plain that no one can do these things for us ; no one but ourselves can use, train and discipline our will and our imagination. Nor can any but ourselves give us the strength and self-reliance which are absolutely necessary for the acquisition of any occult powers. Although the fact is so very self-evident, I do not feel quite sure that we realise how entirely an occultist makes himself, and how very little any other—man or angel, God or Devil—can help or hinder him. All that the best teacher can do for any pupil is to indicate the necessary steps the latter must take. Intellectual study of the subject can also go no further. His own bodies are the sphere of work for the occultist and so the greatest poverty is no obstacle to him, and within himself the Magic Alchemy must be accomplished by which base metal is transformed to pure gold. One obstacle to our realisation of the true nature of occult work arises, I think, from our multiplicity of activities—even theosophical ones—on the physical plane. We are so busy in talking, or listening to others talking on these subjects, that we forget to practise what we hear, and, half hypnotised by words, we almost think that we can become Initiates, Disciples and Occultists, with no more active exertion on our part than that of opening our mouths and passively swallowing other people's theories and experiences. But hard work is essential to transform any theory into personal knowledge.

Consider how Mme. Blavatsky, natural psychic as she was, roamed the world over in her quest for further knowledge, and later showed by the control and development of her natural gifts how she had worked to increase and use them—turned natural untrained capacity and theory into power.

We have, in the Society, theories in plenty. What is now wanted in the Society is practisers of the theories. For individual practice take the theory which commends itself most to your intelligence and liking, and map it out specially for yourself ; all methods of training and of work need adaptation to the individual, a pruning here, an extension there. Make up your mind what you want to do and how you purpose doing it, and then go ahead and do it, remembering that as Mme. Blavatsky pointed out, the line of demarcation between black and white magic depends entirely on the motive with which Occultism is undertaken. To work for self in any form along this line of activity becomes black magic. The work is only safe when undertaken to benefit others and to bring one's personal will into line with the Divine Will. Consciously use your powers of will and mind to effect results, material or spiritual, and if you succeed you are an occultist. An occultist is not a *rara avis* amongst men ; he is only doing consciously what others do unconsciously, and so he does it better and has also to accept more responsibility for his doings, as the law of Karma demands, an important point to remember. To the man or woman with a brave heart, a pure imagination and a strong will, the possibilities of Occultism open up a new world, with rich materials for knowledge and conquest. Then—but only in that case—

“ Awake and enter the light and acquire more senses than five. ”

ELIZABETH SEVERS.

THE VISION SPLENDID.

I want for a short time to draw our thoughts away from our petty cares and worries, from "the fretting friction of our daily lives," from the thousand and one things that keep cropping up to annoy, disturb or distress; or, if it seems best that we should not altogether lose sight of these mundane affairs, then I should like to be able to draw aside, if ever so little, the veil that hides the Beatific Vision from our earth-dulled eyes, and let some of the glory through, so that our lives may be illuminated and "the common things of earth and sky" may glow with the glorious radiance that streams from the Feet of the Son of Man.

What is the Beatific Vision towards which the hearts of saints and mystics of all ages have yearned? Doubtless to everyone who has caught a glimpse of it, it appears different, for it is many-sided as Truth itself, and reveals itself to each soul just as that soul can best apprehend it. I know that those who have had even a faint glimpse of the glorious *Reality* behind the passing things of earth will understand and sympathise with me in the difficulty I feel in attempting to express in words that which is inexpressible.

The home of the Vision Splendid is in the land of the Ideal, and to try and bring it down to the region of the commonplace has something of the effect which takes place when we grasp a butterfly in our fingers; however gently we try to do it, it is inevitable that *some* of the bloom should be rubbed off.

One Sunday morning I was listening to a sermon towards the close of which the preacher said: "Which of us has the courage to ask God to let us see ourselves as God sees us?" To the mind of the preacher it was very evident from the context that the answer to that prayer would be a vision of failure, of sin, of misery, of alienation; but, like a flash of well-nigh intolerable light and glory and joy it came to me what that vision would be. A vision of sin? Nay, it would be the Vision Splendid itself! To "see ourselves as God sees us"—what would it mean? The most glorious sight that has ever blessed the longing eyes, the aching hearts of man! For, have you ever thought—*how* does God see us? Surely with a clear, wide vision infinitely clearer and wider than the vision of mortals. He sees not only the immediate present, in

which there is so much that we would fain have different, so much ignorance and incompleteness and frailty and limitation ; He sees not only the past in which with all of us there is very much that we regret, very much for which we feel shame and remorse ; but He sees also the glorious future, the perfection that is to be, for He sees the end from the beginning, and so, in His wondrous vision we are complete, perfected, mighty Sons of God. The Eternal Now is no mere visionary phrase, it is a glorious *reality* ; past, present, and future are *one* in the sight of God. Of course to our limited faculties it is almost unthinkable, and yet it is possible to form some faint idea in our minds of the possibility of the past and the present existing simultaneously in the immediate consciousness of Deity ; but what I now want specially to dwell upon is the more glorious and stimulating fact that the *future* also is in that vast illimitable consciousness.

This is the Vision Splendid which occasionally flashes upon our sight, and which helps us to bear cheerfully and bravely the limited *present*. I need not emphasise the fact that we are, all of us, imperfect, undeveloped, unevolved ; we know it only too well and are often painfully aware of our limitations ; what a glorious thing then to realise that, in the Divine Mind, we not only *shall* be, but *are* perfect, developed, evolved ; and not ourselves only but every other "fragment of Divinity" among whom we are struggling on. What hope this gives us when our hearts are heavy for the sins and sorrows of those dear to us. The present stage of limitation and ignorance is just a passing one, an "in between ;" the *reality* is the perfection, the realisation of the Vision Splendid.

Let us think of it something in this way, it may help us to grasp the idea a little more clearly. Before a house is built, the architect sees the whole building complete in his mind, it *exists* on the mental plane ; he then draws up his plans, and presently the builders begin their part of the work, and then what a state of confusion and chaos transpires ! Where is the beauty that the architect depicted ? Lost in unsightly heaps of bricks and mortar, order and regularity nowhere to be seen to the eyes of the uninitiated ; noise and dirt and discomfort reigning supreme—but, all the same, the beautiful, completed building exists in the mind of the architect, and he knows that all this apparent chaos and confusion is only the means of

bringing into objectivity that which already exists in a finer, subtler state of matter, *viz.*, the mental plane.

And so, I believe, only of course in an infinitely grander way, the Great Architect of our Cosmos, the Logos of our System, in the beginning called up, as it were, in His mind a picture of the whole mighty scheme of evolution; chain after chain of worlds, globe after globe, round after round, race after race; and saw, and *sees* them all as eternally one complete perfected scheme. There it remains in the mind of the Logos, there are we in our real Spiritual Selves, in the bosom of the Father from whom we are never really separated, but only *seem* to be while we are blinded by matter; and that which we call evolution is the putting forth, or the bringing down into denser matter, of that which already exists in the Eternal Mind.

Just as builders, masons, joiners, etc., are needed to carry out the plan of an architect, or to bring his plan into objectivity, so in the Universe, Builders are needed—and found, “Messengers of His who do His pleasure”. On all planes and sub-planes of nature do these Shining Ones work, swift to execute the Divine Will, each doing his own special work. On the physical plane are the Nature Spirits (clothed in etheric bodies) who build up, molecule by molecule, the bodies of plants and animals, who form the metals and crystals on lines laid down by the Master Mind; on the astral plane are subtler entities who build up the astral bodies, guiding the life-currents, etc.; on the mental plane are subtler ones still, engaged in moulding and directing mental matter. These different and innumerable members of the Deva Kingdom, as it is called, are in many grades, and of many degrees of intelligence. Some have to do merely with building the *forms* of things, others have mightier work entrusted to them, consisting of directing and controlling great cosmic forces, others again take active part in the affairs of men and nations. It is a glimpse of the Vision Splendid from another point of view, to realise something of this *life* side, this *inner* side of nature, to realise that no such thing as “blind force,” or chance, or soulless energy exists, but that all is animated, guided, controlled, directed by living conscious agents, working in harmony with and in obedience to the Divine Law; bringing down the ideas from the Eternal Mind and

building them into shape and objectivity on these lower planes. This realisation reveals to us that it is indeed a fact that

The whole round earth is every way
Bound by gold chains about the feet of God.

It widens out our horizon, does it not, even to admit the possibility of such a state of things existing? It makes one feel that life is a far bigger thing, far more beautiful than we had dreamed of, and brings us into closer touch with the hidden springs of Nature, and with That which is above and beyond Nature, in whom, and by whom, and through whom all exists.

But the Builders are not all invisible ethereal entities! We also are Builders, and in many ways, and to each of us is given an appointed task, each one has his own special and particular bit of work to do. We are each "building" on all planes, building up our physical bodies, choosing the materials and building them into our bodies, making of them instruments fine or coarse, weak or strong, according to our choice; building up our astral bodies of emotions, desires, etc.; building up our mental bodies of our thoughts: aided always, consciously or unconsciously, by the different members of the Deva Kingdom.

Then I think there is another way in which we are "Builders." Sometimes it is given us to see a little bit of the Will of God; and in like manner as it is the work of the Strong and Mighty Ones, who, in their radiant glory stand ever near the Supreme Source and Fount of Life, to bring down and work out into objectivity the Will of the Logos—so may we actually bring down and work out that Supreme Will. It is difficult to express just what I mean. In a time of heart-silence, or prayer, or meditation, we see a certain course opened out for us, a certain thing to do; it may be something very difficult, very contrary to our natural inclinations, but no matter, in a flash of clear vision we have seen it; it may be something we have to do for another, or it may apparently relate to ourselves alone, but there it is—we have seen it, and *we know*. Are we prepared and ready to be co-workers with God in this thing, to carry out that which our spiritual eyes have perceived and clothe it in the matter of these lower worlds, and so work in accordance with God's Laws, so help in the building of that "house not made with hands" but which remains "eternal in the heavens"? I think it is a

most helpful and inspiring thought that each one of us may actually be conscious co-workers with God, may actually help in the bringing into objectivity of that which eternally *is* in His sight.

Perhaps this idea of the Eternal Now, of all things being complete and perfect in the sight of God, may to some seem to do away with the incentive to effort, for, it may be argued, if all is perfect already in the Divine Mind, why worry about improvement, or growth ; if we are already *there*, why trouble about details of the way ? I see the force of the argument, and the answer appears to me something like this. This Vision of Perfected Humanity, this Vision Splendid, which exists as reality in the Eternal Mind, is the hidden spring which moves all forward. It is there, in the Eternal Mind ; it is there, in the land of the Ideal ; and we have to bring it into objectivity, into what we call actuality ; but it *exists* ready to be worked out, a glorious reality of which we may catch glimpses in our moments of inspiration, and so gather strength to work away in the duller lights of earth. But that it *exists* is another way of saying that the Will of God is the strongest thing in the Universe, that good is eternally stronger than evil and must eventually prevail. It may be said again : " Does not this idea effectually do away with all possibility of man's freedom of will ? If all is already planned out, finished, perfected, and man is, in the Eternal Mind, already 'complete in Him,' where is his freedom of choice ? " If man were a being outside of God, so to speak, if man were of one nature and God of another, then this argument would hold good ; but this is not so. In his essential nature, in the innermost reality of his being, *man is one with God*. This seems a daring statement to make, but it is, I firmly believe, the very truth of all truths ; it is a *fact*, albeit so stupendous a fact that in our limited human consciousness we can but bow our heads and be silent. Swinburne thus expresses this thought :

But what thing dost thou now,
Looking Godward, to cry
" I am I, thou art thou,
I am low, thou art high " ?

I am thou whom thou seekest to find him ; find thou but thyself, *thou art I*.

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One birth of my bosom ;
One beam of mine eye ;

One topmost blossom
That scales the sky ;

Man, equal and one with me, man that is made of me, *man that is I.*

This being so, what follows ? That man being in his essential nature, one with Deity, must eventually and in reality *will* what *He* wills ; it is no matter of coercion, it is not that we are impelled forward by a will outside us, but that we are actually fulfilling the law of our *own* Eternal Being. We, each one of us, are parts of that Supreme Being in whose thought is the whole complete and perfect plan, in whose sight is ever the Vision Splendid, nay, the whole of our System is but an expression of Him. Absolutely and literally true is it that "in Him we live and move and have our being."

True also is it that the God in us, the hidden Divinity, is, on these lower planes, so blinded by matter, that the majority of us have actually forgotten (and can scarcely believe when it is recalled to us) our Divine Source. We have got into the habit of thinking of ourselves as somehow apart from Him, as being essentially different in nature ; we speak of ourselves as His children certainly, but we fail to grasp the full and glorious significance of this. Instead of emphasising the fact that we are children of a King and therefore partakers of His royal nature, and destined, by virtue of that nature, to be ourselves Kings, Rulers, Divine in actuality as we are now potentially, we bemoan ourselves as "miserable sinners," "poor worms of the dust," till we almost—not quite—believe it ! Let us no longer be content to identify ourselves with imperfection, but, realising our Divinity, identify ourselves with That which is perfect, and gradually the glorious Ideal, the Vision Splendid, will make its home in the actual ; the Reality which is in the Eternal Mind will in each of us become the Reality in the objective.

And as for our freedom of choice ; though ultimately and *inevitably* the Ideal must become the Actual, and it is we ourselves in our real Divine nature who *will* it so, yet we are quite at liberty to exercise our freedom of choice within certain limits, such for example as heredity, environment, etc. For long ages we may keep ourselves out of our rightful inheritance—if we are so foolish as to wish it ; we may, if we choose, ally ourselves with all the forces

that work for destruction and retardation ; but as Mrs. Besant has well said "everything that is evil has within it the germ of its own destruction", and this because evil is want of harmony with the Divine Will, it is limitation and ignorance. When man utterly realises the innate Divinity of his nature, and comes near to, becomes one with, the Heart of all, which is Peace and Joy, then evil, being limitation and ignorance, will fade away, or merge into the Perfect Good.

So, though we certainly may, if we wish, range ourselves for many a long year against the law of progress and evolution, we *cannot* eternally remain hostile to the Divine Will, for that Divine Will, being *in* us and *of* us, the very Centre and Mainspring of our life, must eventually make its compelling force felt and recognised by us even in our lower consciousness, and once recognised as the Law of our life, nay, as our very life itself, we naturally strive to begin to identify our whole being with it and work *with* it instead of *against* it, and so fulfil the Law of our being, or in other words, so begin to make actual the Vision Splendid.

It is the realisation of the underlying *Reality*, it is glimpses such as this of the Beatific Vision, which makes one come to acknowledge that after all "life is a song" and not, as we had supposed, "a cry" ; and though only fragments of this great song can as yet reach our ears, only passing glimpses of the Vision Splendid can as yet bless our eyes, still the fact that we *have* heard, that we *have* seen, makes life an utterly different thing for us, an infinitely grander thing than we had before conceived of. It gives us faith, hope and courage both for ourselves and all around us, for we know that the sin, misery, pain, degradation and heartbreak are not the realities, and belong, not to our real Selves, but only to the veils of matter with which we are clothed, and that when we have worked through these "veils" and come out into the clear light of Spirit we shall find our SELF, radiant, strong, pure, perfect. For the search after the SELF is the real quest we are engaged in, and this search expresses itself in many ways. For a long time we seek for it in temporary things, in power, wealth, fame, etc., but, sooner or later, we find that none of these meets our *deepest* needs, in none of these is the SELF manifest. So then we strike out in another direction, and instead of seeking in outward and temporary things, we turn our attention in-

ward, and gradually learn to "set our affection on things above, not on things of the earth," "for the things which are seen are temporal, but the things which are not seen are eternal," and it is the eternal which alone can satisfy, for in the Heart of the Eternal is the SELF which we seek. "Thou madest man for Thyself, O God, and the heart of man is restless till it findeth rest in Thee."

I know that in our search after the SELF, in our striving after the Ideal, we have often to work almost in the dark, or have only occasional flashes of the Beatific Vision, for "now we see as through a glass darkly," but the great thing is that we *do* work, that we go on undaunted by darkness or difficulties, knowing that the Light is shining, that the wondrous Ideal ever exists whether we are conscious of it or not, and that the Great Day *will* come when we shall behold it "face to face." Shall we not then, each one of us, strive to live out the injunction of S. Ambrose: "*Become* that which you *are*." The Ideal exists as reality in the Eternal Mind, and it is for us to work out this Ideal into the Actual; whatever then appeals to us as noblest, highest, strongest, purest, best, even to *that* we may attain in the Actual, for that even now we *are* in the Ideal.

And when the days of darkness and depression and heartsickness come, and when we feel that our efforts are futile, our aspirations doomed to failure, our deepest longings but mocking voices, let us lift up our eyes to the Golden Heights, to the Hills of God, whence cometh our strength, assured that spite of the seeming darkness, the Light is the Reality, and it is shining, and we have just to patiently wait till the dark time passes; assured that in spite of our failures, mistakes and despair, in the Eternal Vision we are already glorified, perfected, and it is for us to bring this Vision Splendid from the land of subjective reality to that of objective reality; and so shall it become more and more real to us, so shall it be for us a beacon of hope, a "song in the night", a light in the darkness shedding its effulgent rays on the dim pathways of earth, glowing ever more steady and radiant as we walk in its light, cheering us in our hours of darkness, ever in its splendor singing the songs of Light, saying: "Look up, sad heart, the Light of the Eternal is in thee and around thee; in it and by it thou, even thou, *art* transfigured to more than mortal."

ELIZABETH W. BELL.

THE EDUCATION OF CHILDREN FROM THE STANDPOINT OF THEOSOPHY.

(Continued from p. 1088.)

BEFORE physical birth the nascent human being is enclosed on all sides by an alien physical body. He does not come into contact, independently, with the physical outward world. The physical body of the mother forms his environment. This body only can influence the maturing foetus. Physical birth consists in precisely the fact, that the physical body of the mother releases the child, thereby causing the surroundings of the physical world to influence him immediately. The senses open themselves to the outward world, and thus continue to produce those influences upon the child which were previously produced by the physical body of the mother.

For a spiritual comprehension of the world, such as is represented by Theosophy, the physical body is then actually born, but not yet the etheric or vital body. As the child until the moment of his birth is surrounded by the physical body of the mother, so too until the time of his second teeth, about the age of seven, is he surrounded by an etheric and an astral covering. Not until the time of the change of teeth does the etheric covering release the etheric body. Then until the time of puberty there still remains an astral covering. At this period the astral or body of feeling also becomes free on all sides, as did the physical body at the time of the physical birth and the etheric body at the time of the second teeth.

Thus then Theosophy must speak of three births of man. Certain impressions, which are intended to reach the etheric body, can reach it as little, up to the time of the second teeth, as the light and air of the physical world can reach the physical body while it remains in the womb of the mother.

Before the coming of the second teeth, the free vital body is not at work. As the physical body, whilst in the womb of the mother, receives powers which are not its own, and within the protective covering gradually develops its own, so is this also the case with these later powers of growth, until the time of the second teeth. Only at this period does the etheric body perfect its own

powers in conjunction with the inherited and alien ones. During this time, while the etheric body is freeing itself, the physical body is already independent. The etheric body which is gradually freeing itself perfects that which it has to give to the physical body. And the final point of this work is the child's own teeth, which come in the place of those he has inherited. They are the densest things embedded in the physical body and therefore at this period appear last.

After this period, the child's own etheric body takes care of its growth alone. Only the latter still remains under the influence of an enveloped astral body. As soon as the astral body becomes free as well, a period is terminated for the etheric body. This termination takes place at the time of puberty. The reproductive organs become independent, because from henceforth the free astral body does not work inwardly, but openly encounters the external world.

As one is not able to let the influences of the outward world affect physically the child before it is born, so those powers (which are the same to him as the impressions of the physical surroundings to the physical body) should not be allowed to affect the etheric body before the time of the second teeth. And the corresponding influences upon the astral body ought only to be brought forward at the time of puberty.

Common phrases, such as, "the harmonious training of all the powers and talents" and the like cannot form the foundation for a true art of education, for this can only be built upon a genuine knowledge of the human being. We do not mean to affirm that the above-mentioned phrases are incorrect, but only that they are as valueless as if one were to say with regard to a machine, that all its parts must be brought into harmonious working order. Only he who approaches it, not with mere phrases, but with a real knowledge of the particular kind of machine, can handle it. This applies also to the art of education, to the knowledge of the principles in a human being and of their individual developments; one must know which part of the human being should be influenced at a certain time of life. There is indeed no doubt that a really intelligent art of education, such as is outlined in these pages, can make its way but slowly. This is due to the manner of viewing things in our day, wherein the facts of the spiritual world will still be

considered for a long time as merely the overflow of a mad fantasy, while common-place and entirely superficial phrases will be regarded as the result of a really practical way of thinking. We shall here proceed to give a frank outline of what will be considered by many, at the present time, a mere mirage of the fancy, but which in time to come will be regarded as an accepted fact.

At physical birth, the physical human body is exposed to the physical environment of the external world, whilst previously it was encircled by the protective body of the mother. That which the forces and fluids of the mother's body did to it previously, must now be done by the forces and elements of the outer physical world. Up to the time of the second teething, at the age of seven, the human body has a mission to perform for itself, which is essentially different from the missions of all the other life-epochs. The physical organs must form themselves into certain shapes during this time ; then structural proportions must receive definite courses and tendencies. Later on growth takes place, but growth in all future time works on the bases of the shapes which were forming themselves up to the period here noted. If normal shapes have been forming themselves, normal shapes will afterwards grow, and conversely from abnormal bases will proceed abnormal results. One is not able to make amends in all the succeeding years for that which, as guardian, one has neglected during the first seven years. As the right environment for the physical human body is provided by Nature, before birth, so after birth it is the duty of the guardian to provide it. Only this correct physical environment influences the child in such a way that his physical organs mould themselves into the normal forms.

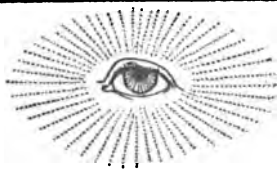
There are two magic words which epitomise the relation which is formed between the child and its environment. These are : Imitation and Example. Aristotle, the Greek philosopher, called man the most imitative of animals, and for no other period of life is this more applicable than for the age of childhood up to the time of the second teething. The child imitates whatever takes place in its physical environment, and in the imitation his physical organs mould themselves into the forms which then remain to them. The term physical environment is to be taken in the widest sense imaginable. To it belongs not only that which takes place materially round the

child, but everything that is enacted in his surroundings, everything that may be observed by his senses, everything that from all points of physical space can influence his spiritual forces. To it also belong all actions moral or immoral, sensible or foolish, that the child may see.

It is not by moral phrases, nor by rational precepts, but by what is done visibly before the child by the grown-up people around him, that he is influenced in the manner indicated. Instruction produces effects only upon the etheric body, not upon the physical, and up to the age of seven the etheric body is surrounded by a protective etheric shell, just as the physical body until physical birth is surrounded by the body of the mother. That which ought to be developed in this etheric body in the way of ideas, habits, memory, etc., before the age of seven, must develop itself "spontaneously," in the same way as the eyes and ears develop themselves in the womb of the mother, without the influence of the external light. It is written in an excellent educational book, Jean Paul's *Levana* or *Pedagogics*, that a world-traveller learns more from his nurse in his early years than in all of his travels put together. This is undoubtedly true, but the child does not learn by instruction, but by imitation. And his physical organs form themselves through the influence of his physical surroundings. A healthy vision is formed when the right colors and conditions of light are brought into the child's environment, and the physical foundations for a healthy moral nature are formed in the brain and in the circulation of the blood, when the child sees moral things in his environment. When the child, up to the age of seven, sees only foolish actions taking place around him, his brain assumes such forms as to make him also, in later life, capable only of foolishness.

DR. RUDOLF STEINER.

(To be continued.)



COMPARATIVE RELIGION

PHILOSOPHY & SCIENCE



STUDIES IN COMPARATIVE SCIENCE.

VI.

THE *physiological* identity between mineral, vegetable, animal, and man shows itself, as we have already seen from Professor Bose's researches, in the similarity of the responsive phenomena elicited from inorganic and from organic tissues by the same kind of stimulus. From this simple, basic physiological reaction which is common to all the kingdoms in Nature, the more highly evolved or more complex physiological reactions met with in nature can all be obtained. The physiology of nerve tissue seemed to be an exception, because nerve was long regarded as non-motile and its responses as characteristically different from those of muscle. But in his third book, *Comparative Electro-Physiology*, which has recently been published, Professor Jagadish Chandra Bose has successfully demonstrated that the characteristic variations in the response of nerve are, generally speaking, similar to those of muscle. This discovery is extremely valuable, for it enables us to trace the evolutionary progress of physiological functions met with in the nervous system. For the details of these researches I must refer the student to Professor Bose's book. He shows us that the nervous impulse which forms the basis of sensation is attended by change of form. He shows also that this wave of nerve-disturbance, instead of being single, is of two different kinds, "in which fact lies the significance of the two different qualities or tones of sensation" says Professor Bose—of that which in Psychology are generally termed pleasurable and painful. By means of his Oscillating Recorder, he has demonstrated that the responses of the afferent (*i.e.*, sensory) nerves are in every way the same as those of the efferent (*i.e.*, motor) nerves. This result is especially interesting in view of the fact that the Samskr̥t books speak of ten true centres or Indriyas, *viz.*, five sense-centres or Jñānendriyas and five motor-centres or Karmendriyas. The former centres govern and have as their organs the eye, ear, nose, tongue and skin; the latter govern and have as their organs the hands, feet, voice, generative and excretory organs.* Western books speak of the five sense-centres—those of the eye, ear, nose, tongue and skin; but do not yet know the

* See *Advanced Text Book of Hindu Religion and Ethics*, pp. 151, 152.

five motor-centres which are recognised in Eastern physiology. The researches of Professor Bose, which show that the responses of sensory and motor nerves are in every way the same afford evidence of the truth of this ancient teaching of the Samskr̥t books. Two other results may here be mentioned because of their practical bearings in medicine, especially as regards nerve diseases or disorders. "It is customary to suppose that the nerve is indefatigable," but Professor Bose demonstrates that the conductivity of a nerve is liable to fatigue, and that its excitability is liable to fatigue. He demonstrates that nerve, which is regarded as a conductor, *par excellence*, will sometimes become a non-conductor. His researches prove that "conduction is not alone dependent on anatomical structure, but requires also a certain molecular condition. A nerve whose continuity remains uninterrupted may undergo paralysis and cease to conduct. Recovery may then, in many instances, be brought about by tetanisation".*

An interesting question suggests itself with regard to this cessation of conduction in nerve tissue, which is brought about by a changed molecular condition of the nerve-substance. Is this change in molecular condition the change which the student of yoga learns to control and to bring about temporarily when he desires to close the ordinary outer avenues of his senses against physical impacts in order that his true nerve-centres or Indriyas may remain undisturbed by these outer physical impacts and be available for use on the inner planes? The recovery from paralysis, which may sometimes be brought about by tetanisation, suggests that such recovery is due to a re-opening of some outer avenues to his Indriyas which were closed by disease, *i.e.*, by the changed molecular condition set up by the disease. In both cases, the result is the same—namely, a changed molecular condition which prevents the nerves from continuing to act as conductors; but in paralysis, this changed molecular condition is the result of disease, and is brought about independently of the will of the sick person, whereas in yoga practice this changed molecular condition is the result of meditation and is brought about by the will of the healthy person. The re-opening of the outer avenues by tetanisation, *i.e.*, by vibrations imposed upon the paralysed nerves suggests that the open-

* Bose's *Comparative Electro-Physiology*, p. 530.

ing up of the inner avenues which lead to the same true centres of Indriyas is accomplished in the same way, *i. e.*, by vibrations imposed upon the nerve structures which the yoga student seeks to open up for the receipt of the mental impacts that come from the mental world, or mental plane on which he is learning to function consciously. The process is similar to that by which the babe and child learn to function consciously on the physical plane. The physical impacts open up the outer avenues or paths to the Indriyas of the child, both sensory and motor, and by degrees he learns to control them more or less.

Let us leave now the physiological evolution of these four kingdoms, and turn to their physical and to their chemical evolution. Much work has been done along both these lines by Western Scientists. Professor Haeckel, Professor Huxley, and most Zoologists, have devoted themselves almost exclusively to the physical evolution of animal and human forms. Botanists have done the same for the vegetable kingdom, and crystallographers and mineralogists for the mineral kingdom. I would recommend students to read the excellent article by Edmund B. Wilson in the *Journal of Morphology* (vol. vi., 1892), entitled "the Cell-Lineage of Nereis." In this article the writer traces the life history or development of a small worm which is called Nereis ; and shows us that " the cleavage of the ovum takes place with a precision and regularity which oft-repeated examination only renders more striking and wonderful ", and that the entire development of Nereis " gives the impression of a strictly ordered and predetermined series of events, in which every cell-division plays a definite rôle and has a fixed relation to all that precedes and follows it." These words express briefly but adequately the conclusions reached by all investigators into the developmental history of plant and animal forms. I need not detail the facts, for they are familiar to all students of biology and can be studied in any biological work. Those who are not students of biology can get a very good idea of the nature of this development if they read Wilson's article on Cell-Lineage. A similar strictly ordered series of events is met with in the mineral kingdom. The best books to consult on this subject are Dana's *Mineralogy*, and Lord Kelvin's *The Molecular Tactics of a Crystal*. By regarding every crystal as an assemblage of small bodies or molecules, which he compares to an assemblage of people, Lord Kelvin shows us how a homogeneous assemblage of people will, of

necessity, be a rectangular grouped assemblage, and—similarly—how a homogeneous assemblage of molecules will be a rectangular grouped assemblage or a rectangular crystal. Next, he imagines a homogeneous assemblage of people in tiers, *i.e.*, arranged in the three directions of space, and he shows us that this three-dimensionally grouped assemblage will of necessity be a tetrahedrally grouped assemblage, in which the central individual will have at least twelve differently placed, inter-related neighbors. Similarly, a homogeneous assemblage of molecules in three-dimensional space will be a tetrahedrally-grouped assemblage, a tetrahedron or tetrahedrally-formed crystal. He shows that if an assemblage of wooden balls be thus tetrahedrally grouped, the resulting form or crystal is shaped like a mulberry. This is very suggestive and throws light on the well-known fact that in the development of animals, the round cells which are first formed present the appearance of a mulberry or 'morula'. By adding more molecules to this crystal form, each additional molecule, or ball, being placed in such a position that it bears the same relation to the adjacent molecules of the crystal which they bear to one another, Lord Kelvin points out that we "can build up any possible form of crystal of the class called *cubic* by some, and *octohedral* by others." By an ingenious mechanical contrivance, Lord Kelvin shows how other geometrical forms are built up by varying the relative lengths of the geometrical lines and angles. The similarity of the geometrical figures which determine the form and physical evolution of mineral, vegetable, animal, and human bodies is the feature which is common to all physical forms, and it affords additional proof of the identity, as regards the essentials, in their mode of development. However different the outer form may be, owing to ever-increasing complexities, yet the same geometrical figures underlie the simplest and the most complex. The 'ground-plan' is the same for all the kingdoms of nature, and gives proof of the unity of all nature, inorganic and organic.

Let us now leave the physical evolution and turn our attention to the chemical evolution of which Madame Blavatsky speaks. This seems to be based upon what has been termed by Pasteur asymmetry in contradistinction to the 'symmetry' upon which the physical evolution or building up of all forms depends. The subject is of special interest at the present time, because of the flood of light which is thrown on it

by the chemical researches of Mrs. Besant and Mr. Leadbeater, which are described in Mrs. Besant's articles on "Occult Chemistry." In vol. 68 of *Nature*, on pp. 280-283, there is a lecture delivered by Professor William J. Pope, at the Royal Institution on May 1st 1903, which is worth reading. It is called "Recent Advances in Stereo-Chemistry," and briefly outlines the main historical facts which are as follows: In 1808 John Dalton put forward his atomic theory upon which the whole superstructure of modern chemistry has been built. He assumed that every chemical element is made up of homogeneous atoms and that chemical compounds are formed by the union of the various chemical elements in simple numerical proportions—hence the idea that a chemical substance is characterised by constancy of molecular composition. Later, however, it was discovered that chemical substances existed which possessed totally different properties, though their molecular composition was the same. The further assumption was therefore made that the same atoms in chemical substances might be differently grouped, and thus give rise to the differences that had been noted. Thus, the theory that chemical substances are characterised by a definite molecular composition, was enriched by adding to it the idea that they were also characterised by a definite molecular constitution or arrangement of their atoms into distinctive groups. For example a substance with the molecular composition $C_2 H_6 O$ might have one or other of two groupings or constitutions. Its atoms might be grouped either as $CH_3 CH_3 O$ or as $CH_3 CH_2 HO$. The former is a gas called methyl ether, the latter is a liquid called ethyl alcohol. Such substances are said to be 'isomeric.' The formula $C_2 H_6 O$ represents the molecular composition of methyl ether and also of ethyl alcohol; while the formulæ $CH_3 CH_3 O$ and $CH_3 CH_2 OH$ represent the molecular constitutions of these two isomers. In 1870, Wislicenus showed that three isomeric lactic acids existed, all three having the molecular composition $C_3 H_6 O_3$, and that the method of writing constitutional formulæ was insufficient to represent this fact. Four years later, Van't Hoff and Le Bel pointed out that the weakness of this method of writing constitutional formulæ lay in the assumption that the atoms and molecules were spread out upon a plane surface (in two-dimensional space), and that "by taking a rational view of the way in which the molecule is extended in three-dimensional space, all difficulties vanish." Thus was born what is ter-

med Stereo-Chemistry, Chemistry in Space, or Geometrical Chemistry, which treats of the relative position of the atoms, or manner in which the atoms are distributed within the molecule in three-dimensional space—a subject whose bearings on Theosophical teachings will be better understood after we have studied (1) Pasteur's famous memoir, *On the asymmetry of naturally occurring organic compounds*, which was read before the Chemical Society of Paris in 1860, and will be found (translated into English) in G. M. Richardson's book *Foundations of Stereo-Chemistry*; (2) Dr. John Beard's article in the *Medical Record* for October 19th 1907, entitled: "On the asymmetry of the cycle of life, being 'the End of the Thread'."

LOUISE C. APPEL, M.B., B.Sc., B.S.

THERE IS NO DEATH.

There is no death. The stars go down
To rise upon some fairer shore,
And bright in heaven's jewelled crown
To shine for evermore.

There is no death. The dust we tread
Shall change, beneath the summer showers
To golden grain or mellow fruit
Or rainbow-tinted flowers.

There is no death. An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away
And then we call them—dead.

Born into that undying life,
They leave us but to come again;
With joy we welcome them—the same,
Except in sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life. There are no dead.

THE IMPERISHABLE LAND—AIRYĀNA VAĒJO ACCORDING TO ZOROASTRIANISM.

*"Make for thyself an island, work hard, be a scholar : with
stains blown off, and free from guilt, the divine Aryan land
thou shalt enter."*—DHAMMAPADA.

WE are told that the state of earth in the beginning was a silvery fire rather than a solid heap of clay—there was no solid earth then. We see in the beginning a 'wheel' or a globe of light, so to speak, of which we have no accurate conception at present. We read in *Simon Magus* :

"External to all is the Physical Universe, made by the Hylie Angels, that is to say, those emanated by Thought, Epinoia, as representing Primeval Mother Earth or Matter ; not the Earth we know, but the Adamic Earth of the Philosophers, the Potencies of Matter, which Eugenius Philalethes assures us on his honor, no man has ever seen. This Earth is, in one sense, the Protyle for which the most advanced of our modern Chemists are searching as the One Mother Element."^{*}

The *Vendīdād* opens with a hint about the Airyāna Vaējo, the Imperishable Land, the Land of Gods, "the *first* and best of regions and places." This Airyāna Vaējo is always taken, up to the present time, as Persia Proper. We have been given the geography of this sacred land, considering it to be Persia, showing the Daitik river flowing "through the mountains of Gorjistān" (*Bund.*, ch. xx, 13, note), comparing it with modern Georgia, a name assigned in the time of the Sassanides to Araxes.

"It was lying," it is stated, "on the north of the Pamir mountain and north-west of the modern Bilutary mountain between the rivers Amudarya (Oxus) and Sirdarya (Yaxartes). The area of this country was afterwards expanded towards the far west. In the later period this country encompassed a wider area by the name of Irān. The *Bundahiṣh* (ch. xix. 12) connects this with Ājarbaijan. The river Darji which runs through Ājarbaijan is said to have been in Irān-vēj (ch. xx. 82). Zarathushtra the Initiate also belonged to Irān-vēj (ch. ix. 14). It appears from all these that the area of Irān-vēj was extended to the far west."[†]

^{*}*Simon Magus*, by G. R. S. Mead, p. 65.

[†] *A Dictionary of Avestic Proper Names*, by Jivanji Jamshedji Modi, B.A.

We are told again in a very learned paper that "the location of Airyāna Vaējo, 'the farthest east of the Irānian high lands at the sources of the Oxus and the Yaxartes,' has been agreed upon. Here, according to the second Fargard, human civilisation sprang up. So great was the Irānian love for this primeval land, that Airyāna Vaējo, with this historic backbone, soon became a semi-mythical land."

Yima is said to be the founder of this region, who was overthrown by Azī Dahaka, 'the Assyrian tyrant.' "It is curious to see, however, that in later writings, as *Bundahishh* (xxix, 12), Airyāna Vaējo is placed to the extreme south-west, 37°35' N., 47°0' E., near Ajarbaijan. The origin of the Airyāna Vaējo is merged in semi-mythic obscurity, but it appears from the next Fargard that King Yima (Jama or Jamshed) was the founder," because, according to the second Fargard it is stated that "King Yima lays the foundation of Airyāna Vaējo." In a map said to be drawn on the basis of the Fargard of the *Vendīdād*, Airyāna Vaējo, "is located in the north-east of Persia.*

These and other accounts are not very consistent with the scriptural teaching, while the conclusions drawn are mostly confounding. Even after giving us the longitude and the latitude of this place, they call it either mythical or semi-mythical land.

The name of Irān-vēj may have been given to modern Persia, but to call modern Persia Airyāna Vaējo is, to say the least of it, degrading to the original land. The accounts that we find in the scriptures, meagre though they are, show this to be a land far superior to this earth.

It is now an established fact that we descended originally from the North Pole. Professor Wilser, of Heidelberg, who is one of the highest authorities on natural history, has recently published an instructive article on the original home of the human race, which points in the same direction as the indications given in *The Secret Doctrine*.

"Professor Wilser comes to the conclusion that not only the larger apes, but also the most ancient hordes of human beings, made their way across the European Continent. The point where their various ways divided, or as Professor Wilser puts it, the centre from

*The *Journal of the Anthropological Society of Bombay*, Vol. v., No. 3. "On the Geography of the Ancient Aryans," by Fardunji Dadabai Mulla, M.A.

which they were distributed, can only be looked for in extreme northern latitudes. Professor Wilser's opinion coincides with that of Professor Schlosser, that mighty migrations of the animal kingdom preceded that of man. The continuous cooling of the north sharpened the struggle for existence, altering completely the conditions of life, and bringing into existence new forms. It is not true that the tropical sun has power to develop the human germ. All progress has come from the north, and all new and highly developed races have their origin here. Professor Wilser points out that nothing is known of the original home of all those great groups of mammalia which have spread themselves with men all over the world, and he comes to the conclusion that the home of all the mammalia, men included, is to be found in those inaccessible regions which to-day are buried under eternal ice or covered with the waves of the Arctic seas. "•

Again, as we do not see any land existing where Persia is located now, so far back in the Lemurian period, are we not right in ascribing to Airyāna Vaējo a far better region than modern Persia, as the *first* land, which must be sublime, and the beings inhabiting that region must have a wider range than a small minority of people called the Parsis? Modern Persia emerges from the waters in the Atlantis period, as we do not see this land in the maps of the Lemurian period, given by W. Scott-Elliot, and the account of the 'original creation' as related in the Zoroastrian scriptures seems to belong to a period remoter than even the existence of Persia; thus showing that the Airyāna Vaējo and its inhabitants are not related to modern Persia only, but are universal, divine and superphysical. Let us see if we can support this view by the help of the *Bundahish* and other Zoroastrian records.

We see that "Irān-vēj is in the direction of the Atropātakān."† This plainly shows that Airyāna Vaējo is not Persia; but it is in the direction of Atrōpātakān or modern Ajarbaijan, which being at the north-west boundary of Persia, it is plain that the Irān-vēj should be towards the North Pole. Had it been Persia itself, it would not have been shown that Persia is "in the direction of Atrōpātakān."

Moreover we have learnt that the life principle came from the moon; but before it reached the solid earth it had to pass through

* *The Daily Telegraph*, June 8, 1906, quoted in *The Theosophical Review*, vol. xxxviii, p. 468.

† *The Bundahish*, ch. xxix, 12.

finer states of matter. "The seed of the ox," which often stands as a symbol of life, "was carried up to the moon station; there it was thoroughly purified and produced the manifold species of animals. First, two oxen, one male and one female, and afterwards one pair of every single species was let go into the earth, and was discernible in Irān-Vēj for a hasār, which is like a parasang" [a measure of long distance]; "as it says, that, on account of the valuableness of the ox, it was created twice, one time as an ox, and one time as the manifold species of animals. A thousand days and nights they were without eating, and first water and afterwards herbage were devoured by them."* When the different Jīvas were transferred from the moon plane on to the earth, they were discernible in Irān-vēj, showing that the land is on an elevated position distinct from the physical earth. May it not be a higher globe of the earth-chain? That life was only 'discernible' in Irān-Vēj, before it took a solid form, can be plainly seen from the fact that "a thousand days and nights," a Yuga, rather, remained without the necessity of food and drink, which craving arose thereafter.

"Quadrupeds walked forth on the land, fish swam in the water and birds flew in the atmosphere, *in every two*, at the time good eating is enjoyed, a longing (*āvadhān*) arose therefrom and pregnancy and birth."†

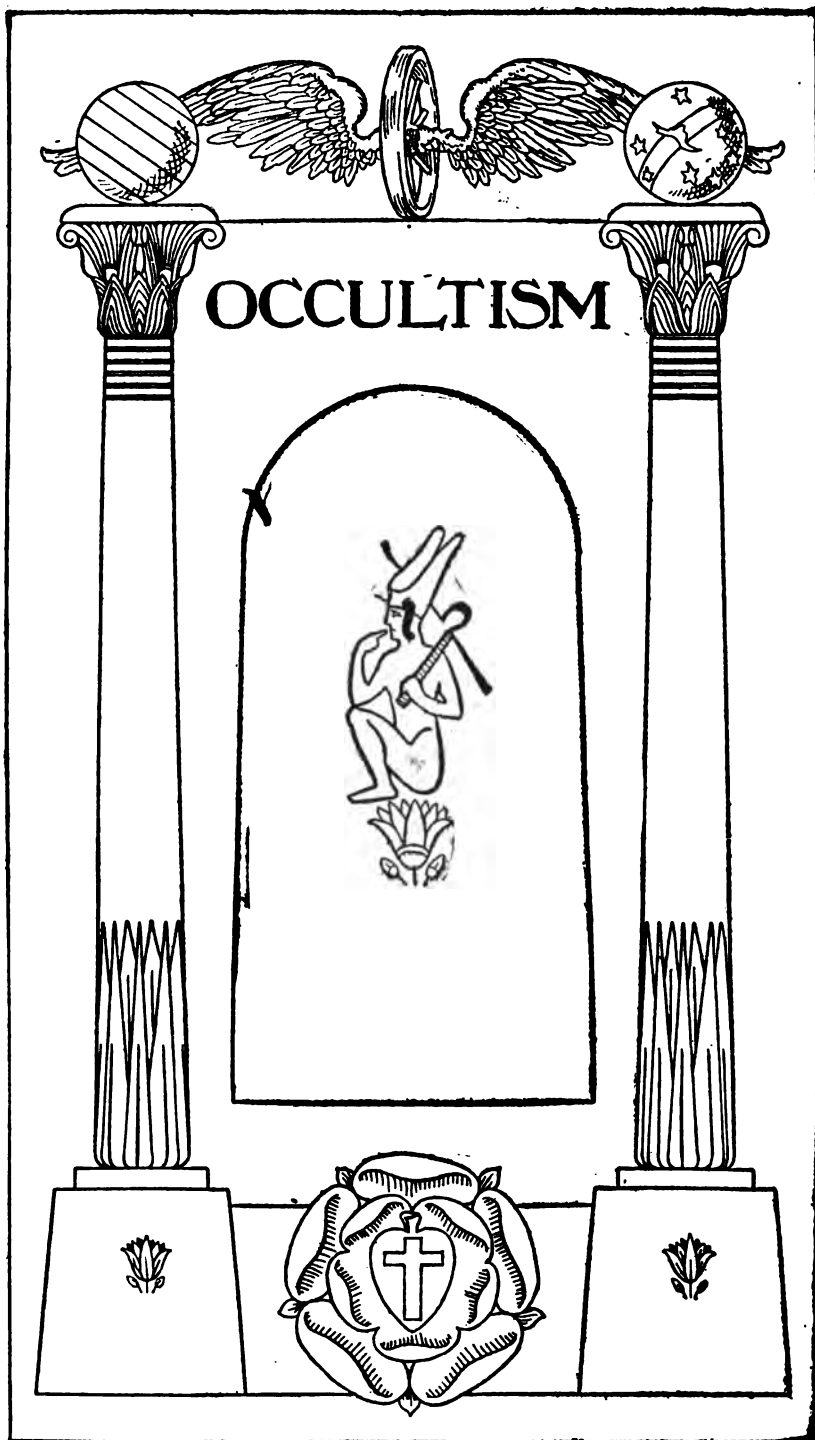
In the above few lines we see in a nutshell a clear reference to the hermaphrodite nature in "every two," the awakening of Kāma (*āvadhān*), in longing, and subsequently separation of sexes and procreation through terrestrial embryo in "pregnancy and birth."

N. F. BILIMORIA.

(To be concluded).

* *The Bundahish*, ch. xiv, 3-5. This is supported by *Zad Spāram*, ch. ix, 8.

† *Zad Spāram*, ix, 8-9.



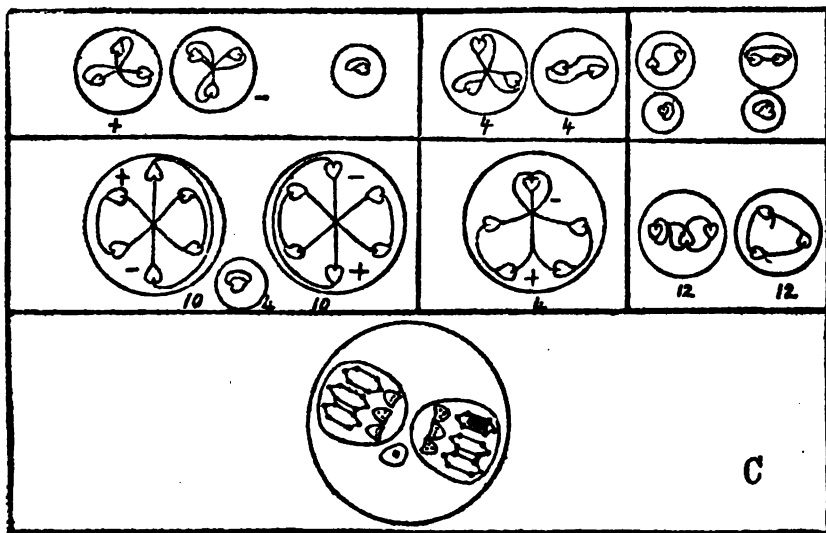
OCCULT CHEMISTRY.

X.

WE have now to consider the breaking up of the octohedral groups, and more and more, as we proceed, do we find that the most complicated arrangements are reducible to simple elements which are already familiar.

CARBON (PLATE III., 5 and XV., 1).

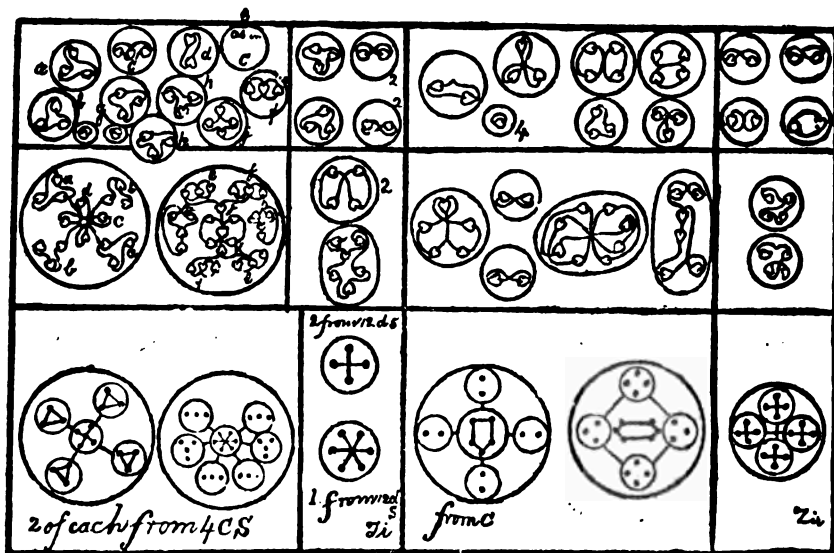
Carbon is the typical octohedron, and a clear understanding of this will enable us to follow easily the constitution and disintegra-



tion of the various members of these groups. Its appearance as a chemical atom is shown on Plate III. (opposite p. 379, February). On the proto level the chemical atom breaks up into four segments, each consisting of a pair of funnels connected by a single atom ; this is the proto element which appears at the end of each arm of the cross in titanium and zirconium. On the meta level the five six-atomed 'cigars' show two neutral combinations, and the truncated 'cigar' of five atoms is also neutral ; the 'leaves' yield two forms of triplet, five different types being thus yielded by each pair of funnels, exclusive of the linking atom. The hyper level has triplets, duads and units.

TITANIUM (PLATE III., 6 and XV., 2, 3).

On the proto level, the cross breaks up completely, setting free the pairs of funnels with the linking atom (*a* and *b*), as in carbon,



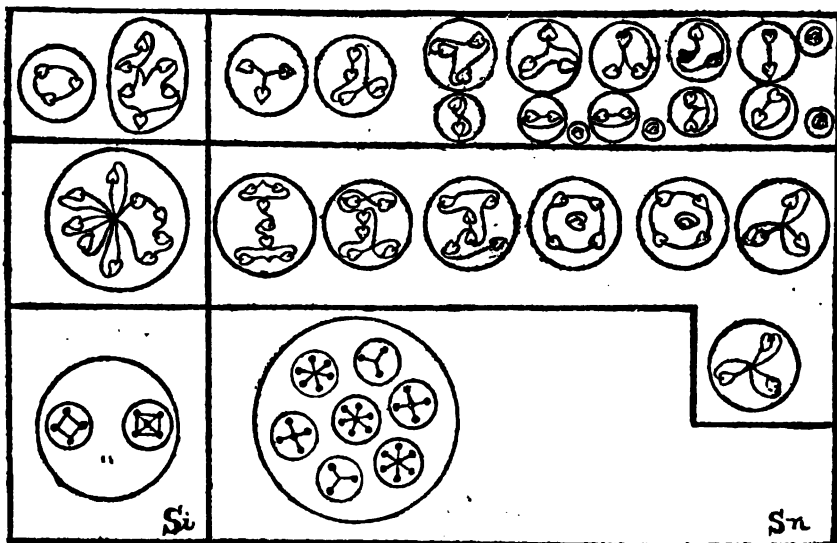
the four bodies marked *c*, the twelve marked *d*, and the central globe marked *e*. The latter breaks up again, setting free its five intersecting cigar-bearing tetrahedra, which follow their usual course (see Occultum, p. 628, April). The eight-atomed body in the centre makes a ring of seven atoms round a central one, like that in cobalt (see p. 628, April), from which it only differs in having the central atom, and breaks up similarly, setting the central atom free. The ovoid *c* sets free its four contained globes, and the ovoid *d* sets free the three within it. Thus sixty-one proto elements are yielded by titanium. On the meta level, *c* (titanium 3) breaks up into star-like and cruciform bodies; the component parts of these are easily followed; on the hyper level, of the four forms of triplets one behaves as in carbon, and the others are shown, *a*, *b* and *f*; the cruciform quintet yields a triplet and a duad, *c* and *d*; the tetrahedra yields two triplets *g* and *h*, and two units; the septet, a triplet *k* and a quartet *j*. On the meta level, the bodies from *d* behave like their equivalents in sodium, each *d* shows two quartets and a sextet, breaking up, on the hyper level, into four duads and two triads.

ZIRCONIUM (PLATE XV., 2, 5).

Zirconium reproduces in its *c* the four forms that we have already followed in the corresponding *c* of titanium, and as these are set free on the proto level, and follow the same course on the meta and hyper levels, we need not repeat them. The central globe of zirconium *c* sets free its nine contained bodies ; eight of these are similar and are figured in the diagram ; it will be observed that the central body is the truncated 'cigar' of carbon ; their behavior on the meta and hyper levels is easily followed there. The central sphere is also figured ; the cigar follows its usual course, and its companions unite into a sextet and an octet. The *d* ovoid liberates five bodies, four of which we have already seen in titanium, as the crosses and sextet of sodium, and which are figured under titanium ; the four quartets within the larger globe also follow a sodium model, and are given again.

SILICON (PLATE XVI., 1).

In Silicon, the ovoids are set free from the funnels on the proto level, and the truncated 'cigar,' playing the part of a leaf is also liberated. This, and the four 'cigars,' which escape from their ovoids, pass along their usual course. The quintet and quartet remain together, and form a nine-atomed body on the meta level, yielding a sextet and a triplet on the hyper.



GERMANIUM (PLATE XVI., 2, 4).

The central globe, with its two 'cigar'-bearing tetrahedra, need not delay us ; the tetrahedra are set free and follow the occultum disintegration, and the central four atoms is the sodium cross that we had in titanium. The ovoids (XVI., 4) are liberated on the proto level, and the 'cigar,' as usual, bursts its way through and goes along its accustomed path. The others remain linked on the meta level, and break up into two triangles and a quintet on the hyper.

TIN (Plate XVI., 3, 4).

Here we have only the spike to consider, as the funnels are the same as in germanium, and the central globe is that of titanium, omitting the eight-atomed centre. The cone of the spike we have had in silver (see p. 729, May), and it is set free on the proto level. The spike, as in zinc, becomes a large sphere, with the single septet in the centre, the remaining six bodies circling round it on differing planes. They break up as shown. (Tin is Sn.)

IRON (PLATE IV., 1., and XVII., 3).

We have already dealt with the affinities of this peculiar group, and we shall see, in the disintegration, even more clearly, the close relationships which exist according to the classification which we here follow.

The fourteen bars of iron break asunder on the proto level, and each sets free its contents—a cone and three ovoids, which as usual, become spheres. The twenty-eight-atomed cone becomes a four-sided figure, and the ovoids show crystalline contents. They break up, on the meta level as shown in the diagram, and are all reduced to triplets and duads on the hyper level.

COBALT (PLATE XVII., 4).

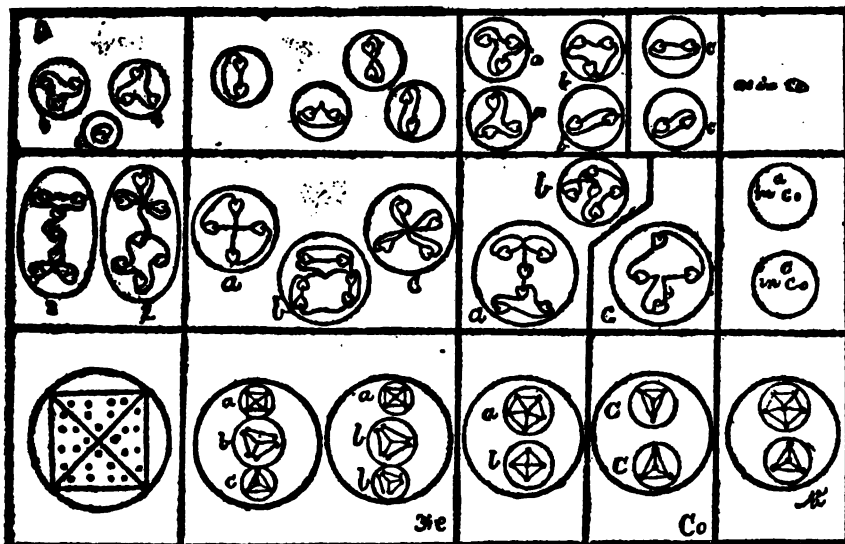
The ovoids in cobalt are identical with those of iron ; the higher ovoids, which replace the cone of iron, show persistently the crystalline forms so noticeable throughout this group.

NICKEL (PLATE XVII., 5).

The two additional atoms in a bar, which alone separate nickel from cobalt, are seen in the upper sphere of the central ovoid.

RUTHENIUM (PLATE XVIII., 1).

The lower ovoids in ruthenium are identical in composition with those of iron, cobalt and nickel and may be studied under iron. The upper ones only differ by the addition of a triplet.



RHODIUM (PLATE XVIII., 2).

Rhodium has a septet, which is to be seen in the *c* of titanium (see *k* in the titanium diagram above) and differs only in this from its group.

PALLADIUM (PLATE XVIII., 3).

In palladium this septet appears as the upper sphere in every ovoid of the upper ring.

OSMIUM (PLATE XVIII., 4).

We have here no new constituents ; the ovoids are set free on the proto level and the contained globes on the meta, all being of familiar forms. The cigars, as usual, break free on the proto level, and leave their ovoid with only four contained spheres, which unite into two nine-atomed bodies as in silicon, (see above).

IRIDIUM (PLATE XVIII., 5).

The twenty-one-atomed cone of silver here re-appears, and its proceedings may be followed under that metal (see diagram, p. 729, May). The remaining bodies call for no remark.

PLATINUM (PLATE XVIII., 6).

Again the silver cone is with us. The remaining bodies are set free on the proto level, and their contained spheres on the meta.

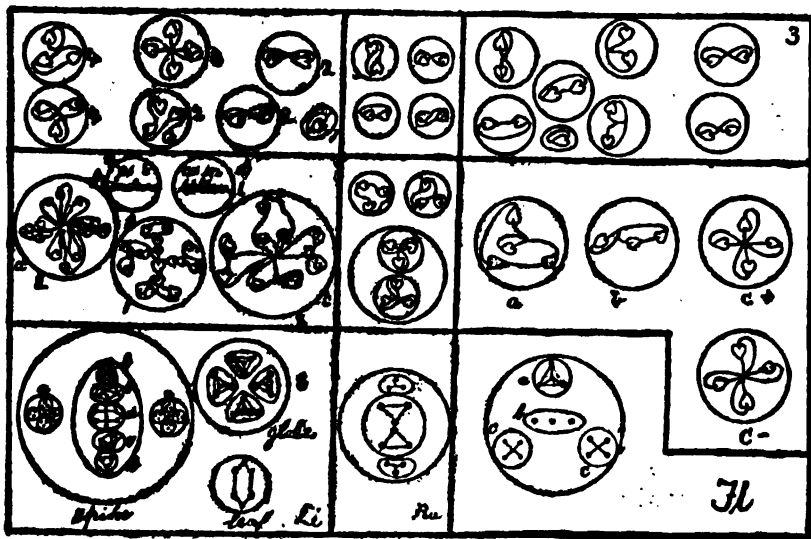
LITHIUM (PLATE IV., 2, and XIX., 1).

Here we have some new combinations, which recur persistently in its allies. The bodies *a*, in Plate XIX., 1, are at the top and bottom of the ellipse ; they come to right and left of it in the proto state, and each makes a twelve-atomed body on the meta level.

The five bodies within the ellipse, three monads and two sextets, show two which we have had before : *d*, which behaves like the quintet and quartet in silicon, after their junction, and *b*, which we have had in iron. The two bodies *c* are a variant of the square-based pyramid, one atom at the apex, and two at each of the other angles. The globe, *e*, is a new form, the four tetrahedra of the proto level making a single twelve-atomed one on the meta. The body *a* splits up into triplets on the hyper ; *b* and *d* follow their iron and silicon models ; *d* yields four duads and a unit ; *e* breaks into four quartets.

POTASSIUM (PLATE XIX., 2).

Potassium repeats the lithium spike ; the central globe shows the 'nitrogen balloon,' which we already know, and which is surrounded



on the proto level with six tetrahedra, which are set free on the meta level and behave as in cobalt. Hence we have nothing new.

RUBIDIUM (PLATE XIX., 3).

Again the lithium spike, modified slightly by the introduction of an ovoid, in place of the top sphere ; the forms here are somewhat unusual, and the triangles of the sextet revolve round each other on the meta level ; all the triads break up on the hyper level into duads and units.

FLUORINE (PLATE IV., 3, AND PLATE XVII., 1).

The reversed funnels of fluorine split asunder on the proto level, and are set free, the 'balloons' also floating off independently. The funnels, as usual, become spheres, and on the meta level set free their contained bodies, three quartets and a triplet from each of the eight. The balloons disintegrate in the usual way.

MANGANESE (PLATE XVII., 2).

Manganese offers us nothing new, being composed of 'lithium spikes' and 'nitrogen balloons.'

ANNIE BESANT.

(To be continued.)

All life is exile from an unguess'd home,
 Worlds half-remembered, where perhaps we trod
 (For memories haunt us of a calm, grand peace)
 When we were flowing in the veins of God.
 There is a rhythm in the windy trees,
 A gleam in th' apple-bloom,
 A measured music in the hidden brook,
 That seems the counterpart of something gone :
 Whole lives forgotten live in a bell's tone,
 A sudden landscape, or a sister's look.

ROBERT W. CRUTTWELL.

(From the Newdigate Prize Poem, 1907.)

SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(Continued from p. 1136.)

WHEN so great a discordance as 5·6 seconds is found between two admittedly great authorities in recent times, and that upon the one element of all others which is supposed to be determined with the greatest exactitude, what possible estimate are we to make as to the value assignable to the periods of, say, Jupiter and Saturn, where the matter is complicated not only by the error of the solar year used in reducing the observations, but also by the "great inequality" and other equations of their mean motions, about the exact values and periods of which astronomers are divided? We may gain some ideas on this point from an examination of the elements of the planet Uranus, as respectively published by Professors Newcomb and Leverrier about thirty years ago, within a year of each other; in which we note that the common epochal value of the mean longitude in the ecliptic differs by *five minutes* of arc, and in the periodic time they disagree to the extent of some fourteen hours.* So that neither of these two astronomers (assigning equal weight to their respective determinations) could be certain as to the exact position of the planet for any given date, within *ten days*. And this as the result of 95 years of consecutive observations many hundreds in number; but in the case of a still more difficult planet (Neptune) under observation for a much shorter time, we are told that its elements are known "with a high degree of precision"†.

And yet, in face of such grave discrepancies as these, we are gravely told, and in the name of official science are doubtless expected to believe that :

"The astronomical tables have been carried to such an astonishing degree of accuracy, that it has been said, by the highest authority, that an astronomer could now predict, for a thousand years to come, the precise moment of the passage of any one of the stars over the meridian wire of the telescope of his transit-instrument with such a degree of accuracy that the error would not be so

* Ball's *Elements of Astronomy*, 418.

† *Mechanism of the Heavens*, 181, ed., 1850, by Denison Olmsted.

great as to remove the object through an angular space corresponding to the semi-diameter of the finest wire that could be made ; and a body which, by the tables, ought to appear by the transit-instrument in the middle of that wire would in no case be removed to its outer edge. "*

Now, in regard to this quotation, it is only necessary to remember that the difference of 5·6 seconds above noticed, when multiplied by 1900 years, comes to one hour, thirty-three minutes, and twenty seconds ; and that this would cause those who used the respective tables of Messrs. Delambre and Leverrier to differ from each other in regard to the transit of any particular star by all that time—equal to 23 degrees 20 minutes of arc upon a great circle of the heavens—to be convinced how very little the "highest authority" could have been aware of what he was saying. Under these circumstances we can hardly be expected to join with the author last quoted, when he so confidently remarks that he "can assure the young student, that the evidence on which these statements are founded is perfectly satisfactory to those whose attainments in the sciences qualify them to understand them ".†

Such discreditable assumptions and statements are apt to give the impression that all modern astronomical constants are unreliable ; but fortunately experiment proves that they must nevertheless be very accurate ; otherwise, as we shall see, the Mahāyuga would have to be set aside as worthless. But, as we find that which is now supposed to be "the most perfect of all the sciences "‡ containing such incongruities, we may be justified for the purposes of this enquiry if we proceed to elect a tentative value for the odd seconds of the solar year, according to whatever elements we may deem most reliable—and in this we only follow the same rule as the management of *The Nautical Almanac* adopts, when whatever are thought to be the best elements are chosen from year to year. For, this matter becomes of the utmost consequence in the examination of the Mahāyuga and the sun's mean motion therein, where, unless we are provided with some data as to the possible limits of error in our radical numbers, it will not be

* *Mechanism of the Heavens*, 181, ed., 1850, by Denison Olmsted.

† *Ibid*, 100.

‡ Milner's *Gallery of Nature*, 1, article on Astronomy.

feasible to assign corresponding limits to the sun's place in the Zodiac when we are dealing with long periods of time. And it appears upon trial, that an error of only *one second* per year will, when multiplied by 4,000,000 odd, entail an uncertainty of some 49 degrees of the sun's calculated longitude, or about fifty days of his mean motion in the ecliptic.

The determination of the sun's mean motion (and therefore of the tropical year) is said to have been made by M. Delambre from some 2,000 observations; * whilst that of Leverrier was based upon more than 3,000. The instrumental means may have been better in his case, and he is supposed to have made use of some later refinements than Delambre in discussing these observations, so that his values are held to be the more accurate—moreover, as we have above seen, the corrections up to 1900 are immaterial. If both calculators had been equal in other respects, the weight or value which might be allotted to the determinations of each would be directly as the number of observations, supposing both sets equally accurate; in which case Leverrier's value would be to Delambre's as 3 to 2; but, owing to the above considerations, we shall be safer in using the proportion of 5 to 2. In this case, therefore, *twice Delambre plus five times Leverrier*, the sum divided by 7, will give the average value of the odd seconds we are in search of as 47·63 nearly. We may for the present assume this to be sufficiently correct, for it is found to agree with the same quantity as determined by a comparison of the observations transmitted to us by Hipparchus, 2,000 years ago, with those of the modern astronomers; though the latter have rejected the ancient observations as inferior to their own, because the latter are much more accurate and numerous, which makes up for the comparatively short period over which they extend. And the determination at which we thus arrive serves to indicate that the progress made in 120 years of assiduous observing has not been nearly so great as may be pretended, nor the ancient observations so valueless, as may be seen from the fact that M. de la Lande, in 1780, gained the prize of the Copenhagen Royal Society for his *Mémoire sur la véritable Longueur de l' Année Astronomique*, in which the odd seconds are 48 † and thus differ from our

* Vince's *System of Astronomy*, lii, 2, ed., 1808, Tables of the Sun.

† *Ibid.*, i, 56, ed., 1814.

adopted value only 0. 37. And it may here be noted that the mean motion of the sun used by Leverrier and Hansen, though it may be adapted to the last hundred years, is on the whole too rapid, in consequence of their year being a little too short ; for this is becoming annually more and more manifest by the corrections which are given for the moon's places as calculated from the Lunar Tables of Hansen. These latter are adapted to the too rapid motion of the sun used ; and therefore the moon's mean motion is also too fast, since the corrections which Professor S. Newcomb gives in *The Nautical Almanac* show a constantly increasing quantity to be subtracted from the moon's places, as these are given from Hansen's elements, though the whole of the difference is not due to this cause.

In adverting to the values which may be quoted for the mean motions of the planets per century as they appear at the present time, and as they may be found according to the Mahāyuga, or any other period extending over millions of years, an examination of these as given by Leverrier some thirty years ago, and as adopted in *The Nautical Almanac* for 1900 from Newcomb and Hill, shows that there are still outstanding uncertainties amounting to five seconds of longitude in a hundred years ; and yet it appears by comparison that the latter are to the former, as regards accuracy, only more so in about the proportion of 6 to 5, or but very little to be preferred. Under these circumstances we may adopt any of them as they appear best to meet the required case.

But there is another and much more far-reaching reason why we may expect to find that the centennial motions of the planets which suit the Mahāyuga will differ slightly from present-day determinations, which may be thus illustrated. It is a well-known fact that the moon in her course about the earth is affected by the varying annual distance of the latter from the sun ; which causes the orbit of the moon alternately to contract and dilate, and her mean motion to differ accordingly. It is also well-known that the slow change which in the course of many centuries goes on in the eccentricity of the earth's orbit causes another alteration in the movement of the moon, which expresses itself as an increase of a few seconds per century in her longitude. Now both the law of analogy and the results of experience indicate that just as the moon

revolves about the earth and the latter about the sun, so does the sun itself revolve about some enormously distant centre. By correspondence, his orbit about this centre will be elliptical; and consequently his distance from it will vary, as possibly the eccentricity also. And in such a case there will undoubtedly be similar corrections to be applied to the centennial mean motions of the planets, which we find in the annual and centennial motions of the moon; for all their orbits will similarly dilate and contract, as the sun may move nearer to or further from his primary.

Now as the sun's orbit must be vastly larger than any with which we are familiar, and its periodic time unimaginably long, so these corrections to the planetary motions must be insensible during the historic period; moreover in this time they would all be equal and have the same sign, and so could not be distinguished. But when we have a period such as the Mahāyuga, covering millions of years, and apparently coming to us from some remote antiquity which may be long anterior to tradition—then if such a period is found to be an almost exact multiple of the planetary years known to us, but on the whole is found to require a common difference by some minute quantity whether in excess or defect, it will be a fair presumption that such a quantity is of the nature of a secular equation of the mean longitudes, arising from the different position of the sun at some remote epoch in regard to the unknown centre about which it revolves. Or, seeing that we have no means of ascertaining by what means the Mahāyuga was discovered, it may be that the results arrived at are what they would be if the sun had *no* motion in space.

S. STUART.

(To be continued.)

"I AM THE WAY."

SOME THOUGHTS UPON THE "ELIXIR OF LIFE."

THE hope of discovering some compound or process which would prolong life indefinitely or ensure uninterrupted memory has led many men of intellectual and occult attainments in all times and ages to devote themselves long and arduously to the problem. It would indeed be surprising if this were not so—death having always been universally feared, and to retain their clutch upon existence, unsatisfactory and miserable though it be, the large majority would make almost any sacrifice. Lord Lytton makes one of his characters say, in answer to the question as to why, seeing her old age and wretchedness, she so earnestly prayed a potion to lengthen her days—that it was not that life was so sweet, but death was so bitter. Which suggests fairly well the general sentiment.

The fact that the most prominent characteristic of material things is Impermanence—that they are all subject to change and decay—has led the more subtle to abandon the idea that success could be attained with a lotion, potion or compound of material substances; albeit some researchers are said to have produced remarkable results—such as the renewal of the menses, etc., in the very aged—by the use of some highly volatile mixture of herbal origin. There are good reasons for thinking that the latter statement is not wholly to be discredited. Possibly the potion was saturated, by reason of the sympathetic relationship of the plants to stellar or astral influences, with vivifying etheric energy; though more probably with the quickening magnetism of the physician himself. But that the indefinite prolongation of existence without any lapse of memory, if possible to the higher types of humanity in its present condition at all, must be the result of a *process* spread over a very long period of years—and then with certain favorable characteristics and circumstances to begin with—is, of course, a settled thing amongst occultists.

It is of course obvious that this question of endless life involves that of the purpose of existence and its goal. For clearly, unless the former be accomplished there is little likelihood of attaining to the latter—and of thus escaping the final extinction which awaits all created things. Thus, in dealing with this great subject we must

necessarily treat of the Path to the soul's emancipation—of "the way out" of this world of change, decay, death, and, worst of all, re-birth. The able article on this subject to be found in *Five Years of Theosophy* contains, perhaps, the most lucid and explicit directions for the seeker after longevity yet written. Still, it is not comprehensive, and a little elaboration of some aspects of the subject only glanced at therein will not only be helpful (to the less advanced) but appears to be very necessary. Moreover, for the special reasons hereinafter stated, it is proposed to frequently refer to the general arguments of the article in question. After outlining the process by which immortality is gained it says: "This is the only road by which there is the faintest scientific likelihood that 'Death' can be avoided, perpetual memory secured, (and) infinite wisdom attained... There, as plainly as words can put it, is the Path (to power). Can they (the Theosophists) tread it?"

Now this path for which so much is claimed has been and is being followed by many very earnest and determined seekers after freedom and occult power; and while their system of development, transmutation or regeneration may not be exactly identical with that outlined by the authority quoted, and they do not perpetually cry "to live—to live," it is sufficiently close thereto to be classed with it. In fact, it appears to be a very prevalent mode of occult development. The dangers of the method in question, its short comings, its utter futility to accomplish the object sought, however, are among the reasons for this paper. As it is thus proposed to discuss the system of a popular school, it will be quite a convenience to take as a text the representative deliverance above named, especially as it contains indispensable knowledge upon one aspect of our subject, and it is desired to treat the same exhaustively. The influence of an occult work containing a large part of the truth does not materially decrease with time as long as it is accessible, but rather the contrary. The "Elixir of Life" aforesaid is, as far as it goes, both able and instructive, and it is intended first of all to elaborate somewhat upon the verities embodied in it—and especially upon certain facts purposely avoided by the author, namely, those dealing with our relationship to the ethers—firstly, because there is a very good reason why longevity should be sought for, and secondly, because the transmutation of the grosser physical elements

as therein insisted upon is absolutely essential to that complete and *harmonious* development of all faculties, powers and principles herein advocated.

"So, then, (our authority says) we have arrived at the point where we have determined literally to crack the outer shell known as the mortal coil or body and hatch out of it, clothed in our next... Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outer shell to die off.....we have to prepare for this physiological transformation.....The whole secret is to succeed in evolving it (the astral body) out and separating it from the visible.....Each of these (inner men except one) has in turn to survive the preceding and more dense one and then die." He then goes on to say that the whole rationale of continued existence is (a) the development of an extremely powerful will, and (b) the weakening of the concrete action of the body to make it amenable to that will. "First, then, must be the determination—the WILL...to survive and continue..... And...it must not only be a passing resolution of the moment..... but a settled and continued strain, as nearly as can be continued and concentrated without one single moment's relaxation.....To live, to live, to live must be his unswerving resolve."

Obviously the development of an impregnable will is absolutely essential to occult development of any kind whatsoever. Without it there cannot be adequate restraint of thought or interior concentration, upon which the attainment of oneness with the invisible etheric worlds so largely depends. The operation of the will is, of course, considerably hampered by the irresponsiveness of a gross nervous system, etc., in addition to which it is necessary to raise the rate of vibration of the whole organism to correspond measurably with the higher ethers and be played upon by them. Will is the Force inherent in Ether, and anything which acts as an obstruction to the influx of the latter not merely hampers the will but detracts from its actual force; not only hinders its action but weakens the will itself by lessening its volume. Thus, in strengthening the will-force it is necessary to 'open' oneself to the etheric streams. Now this is a part of our subject intentionally avoided by the writer quoted, who says herein that "this knowledge, though of vital importance in other respects, need not be explained

now." Decidedly it is of vital importance, for the method under discussion consists of nothing more nor less than the establishment of sensible relations between the being of the aspirant and the ethers to which the elements thereof are related—in other words the attainment of oneness with the ethereal worlds. To these forces and substances we are indebted for all our 'vehicles.' We are absolutely dependent upon them, and apart therefrom have no existence whatever—in form. Amongst the writings of Kwang Tse (Sacred Books of the East) appears the following suggestive deliverance in this connexion :

"The knowledge of all creatures depends on their breathing. But if their breath be not abundant, it is not the fault of Heaven, which tries to penetrate them with it, day and night without ceasing ; but men notwithstanding shut their pores against it. The womb encloses a large and empty space ; the heart has its spontaneous and enjoyable movements. If their apartment be not roomy, wife and mother-in-law will be bickering ; if the heart have not its spontaneous and enjoyable movements, the six faculties of perception will be in mutual collision."

It is really highly important that the neophyte thoroughly realise his entire dependance upon his sympathetic relationship to 'heaven,' and that "all actions are performed by the energies of nature." Otherwise he will never rise above the limitations of the personality, etc. and indubitably will be absolutely bound to the 'wheel' of manifested life. None can hope for immortality who do not eventually in the performance of every action recognise the real *modus operandi* thereof. We cannot do better than give in this connexion the dictum of another authority, not less reliable because otherwise maligned :

"The brain is not a laboratory. It is as static as the head of a negative attractor until influenced by certain orders of vibration, when it reveals the true character of the outreach so induced. The brain is the high resonating receptacle where the sympathetic celestial acts, and where molecular and atomic motion exhibits itself as according to the intensification brought to bear upon it by the celestial mind-flow..... We find that the mind may be considered a specific order of inter-atomic motion sympathetically influenced by the celestial flow, and that it becomes when thus excited by this

medium a part and parcel of the celestial itself. Only under these conditions of sympathetic assimilation can it assert its power over physical organisms ; the finite associated with the infinite."

That profound mystic, Emerson, also wrote on the same subject :

"As with events, so it is with our thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me—I see that I am a pensioner, not a cause, but a surprised spectator of this ethereal water ; that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come."

Now it will be seen from the above that in the refining of our outer vehicle, the question of our daily bread—our diet—is of the first importance. The foods commonly consumed, even when meat is excluded, are quite unsuited to the purpose in view : partly because of their obstructive nature, and partly because they are permeated with salt—which in many ways is peculiarly harmful to the would-be immortal—and with the subtle spirit of fire. Somewhere in one of the Eastern sacred books it is stated that when fire is introduced into the system it shuts out all the other 'life winds.' One of the most illuminated seers has reported the following from no less an Intelligence than Hermes—heard in trance :

"If you would be perfect and able to know and to do all things, quit the heresy of Prometheus Let fire warm and comfort you externally : it is heaven's gift. But do not wrest it from its rightful purpose, as did that betrayer of your race, to fill the 'veins of humanity with its contagion and to consume your interior being with its breath. Of all the evil uses of heaven's good gifts, none is so evil as the internal use of fire. For your hot foods and drinks have *consumed and dried up the magnetic power of your nerves*, sealed your senses, and cut short your lives. Now you neither see nor hear, for the fire in your organs consumes your senses. Ye are all blind and deaf, creatures of clay."

This warning refers to cooked foods, which even when cold, retain the 'spirit' of the fire—one undesirable action of which is the stimulation of the animal desires.

It is extremely desirable that the purest, most highly solarised and readily atomised substances be ingested, and that they should

contain all the nutritive elements in an unchanged, assimilable form. Cooking coagulates and renders insoluble some of the most important elements, amongst which are albumen and the various organic salts, and should be avoided by those desiring to raise the vital and sensitive standard. The writer first quoted recommends a diet of fruit and milk for most cases. The fruit is all right, but there is a strong doubt about the milk, if an animal product is meant. In the first place it is entirely too deficient in nutriment to meet the requirements of one who has undertaken the most arduous and exhausting task conceivable. The following are some objections to cow's milk. It retains the aura of the animal, which is decidedly objectionable in that the user is subjected to sympathetic vibrations ; it may cause gastric disturbances ; a large number of cows are affected with disease, the majority being unhealthy ; and it contains the impurities found in the blood from which it is derived. By far the best substitute is found in nuts, which have the highest nutritive value, are virtually immune from disease, and, like fruits, are strongly etherised by the sun, have a high rate of vibration and are readily burnt in the system. The following are comparative analyses :

	Water.	Protein.	Carbohydrates (Starch, Sugar).	Hydro-carbons (Fats).	Organic Salts.
Milk ...	87%	3.3%	5%	4%	.7
Nuts (Almonds)	4.8%	21%	17.8%	54%	2%

Important as this question of food is, we cannot dilate at greater length upon it now, it is too wide a subject. But many have found after considerable experiment that this diet of fruits and nuts is by far the most agreeable and suitable for the would-be adept. (As to quantity, the amount required daily, would in a very large number of cases, average 2 lbs. fresh fruit, 4 oz. dried fruit (dates, etc.,) and 4 oz. nuts, taken in two meals). Still, all systems cannot be treated alike, and some need very careful handling—the gradual change from one régime to the ideal one, perhaps spread over a fairly long period. Again, in some cases where the body is a great hindrance, to keep it under subjection it may be necessary to lower its vitality, and keep it at a low ebb until that no longer is safe. All depends upon the condition of the organism. “ Know thyself,” the old behest, is of special import here. As a general rule, however, those who tread the highest level—the horest Path—must have the advantage of a specially fine organisa-

tion to begin with. Presuming this to be the case, then, and that it is not necessary to deplete the bodily powers for the subdual of desire, or the acquisition of spiritual clairvoyance, it will be found that the neophyte will have use for all the vitality he can possibly absorb, and his greatest difficulty will be the maintenance of a proper balance between income and outgo, supply and demand. As whatever path he tread to infinite life he must keep himself under "a settled and continued strain"—which means intense mental concentration to the exclusion of THOUGHTS, the rapid and ceaseless drain upon brain and nerve tissue—and the nervous force must be adequately replenished. With the reservations above stated, we do not think that the eligible candidate for Oneness with the Infinite need worry himself greatly about reducing his food supply to a minimum, as directed by the first quoted authority. Let him rather take all he can comfortably consume or burn. His tastes, and later his intuitions will be reliable guides. Hereschel wrote in this connexion :

"The brain and nervous system seem to bear a somewhat close resemblance to a galvanic battery in constant motion, whose duty it is to provide a certain and continuous supply of its special fluid for consumption within a given time. As long as supply and demand are fairly balanced, the functions which owe their regular and correct working to the fluid are carried on with precision ; but when, by excessive demands carried far beyond the means of supply, the balance is not only lost but the machine itself is over-strained and injured, disorder first and disease after are the result."

Nervousness and impaired mental powers are the surest signs of overstrain, and their warning should be promptly heeded.

CECIL W. WATSON.

(To be concluded.)

ECHOES FROM THE PAST.

LETTER FROM COLONEL OLCOTT TO MR. H—X—.

[This interesting letter appeared in *Hints on Esoteric Philosophy*, long out of print.]

COLOMBO, CEYLON,

30th September 1881.

DEAR MR. X.,

The enclosed card, to the *Spiritualist*, I had written and put under cover to—as early as the 27th instant—post-dating, so as to correspond with the P. and O. Mail day—and meant it to go straight to London by this post. But on the night of that day I was awakened from sleep by my *Chohan* (or *Guru*, the Brother whose immediate pupil I am) and ordered to send it *viā* Simla, so that you might read it. He said that it would serve a useful purpose in helping to settle your mind about the objective reality of the Brothers, as you had confidence in my veracity, and, next to seeing them yourself, would as soon take my word as any other man's to the fact. I have to ask the favor, therefore, of your sending the letter on by the next succeeding post, readdressed to——.

I can well understand the difficulty of your position—far better, I think than H. P. B., who, womanlike, hates to reason. I have only to go back to the point where I was in 1874, when I first met her, to feel what you require to satisfy you. And so going back, I know that as I would never have taken anybody's evidence to so astounding a claim as the existence of the Brothers, but required personal experience before I would head the new movement, so must you, a person far more cautious and able than myself, feel now.

I got that proof in due time ; but for months I was being gradually led out of my spiritualistic fool's paradise, and forced to abandon my delusions one by one. My mind was not prepared to give up ideas that had been the growth of 22 years' experiences, with mediums and circles. I had a hundred questions to ask and difficulties to be solved. It was not until a full year had passed by, that I had dug out of the bed-rock of common sense the Rosetta stone that showed me how to read the riddle of direct intercourse with the Brothers. Until then I had been provoked and exasperated by the—as I thought—selfish and cruel indifference of H.P.B. to my yearnings after the truth, and the failure of the Brothers to come and instruct me.

But now it was all made clear. I had got just as much as I deserved, for I *had been ignorantly looking for extraneous help to achieve that which no man ever did achieve except by his own self-development.*

So as the sweetness of common life had all gone out from me, as I was neither hungry for fame nor money, nor love, and as the gaining of this knowledge and the doing good to my fellow-men appeared the highest of all aims to which I could devote my remaining years of life, I adopted those habits and encouraged those thoughts that were conducive to the attainment of my ends.

After that, I had all the proofs I needed, alike of the existence of the Brothers, and their unselfish devotion to humanity. For six years have I been blessed with this experience, and I am telling you the exact truth in saying that all this time I have known perfect happiness. It has seemed to you "the saddest thing of all" to see me giving up this world and everything that makes the happiness of those living in the world, and yet, after all these years, not only not made an adept, but hardly having achieved one step towards adeptship. These were your words to me and others last year ; but if you will only reflect for one moment what it is to transform a worldly man, such as I was in 1874—a man of clubs, drinking parties, mistresses, a man absorbed in all sorts of worldly public and private undertakings and speculations—into that purest, wisest, noblest and most spiritual of human beings, a Brother, you will cease to wonder ; or rather you will wonder, how I could ever have struggled out of the swamp at all, and how I could ever have succeeded in gaining the firm straight road.

No one knows, until he really tries it, how awful a task it is to subdue *all* his evil passions and animal instincts, and develop his higher nature. Talk of conquering intemperance or a habit of opium-eating—this self-conquest is a far harder task.

I have seen, been taught by, been allowed to visit, and have received visits from, the Brothers ; but there have been periods when, relapsing into a lower moral state (interiorly) as the result of most unfavorable external conditions, I have for long neither seen them nor received a line from them. From time to time one or another Brother who had been on friendly terms with me (I am acquainted with about a dozen in all) has become disgusted with me and left me to others, who kindly took their places. Most of all, I regret, a certain Magyar philosopher, who had begun to give me a course of

instruction in occult dynamics, but was repelled by an outbreak of my old earthly nature.

But I shall win him back and the others also, for I have so determined; and *whatever a man really WILLS, that he has*. No power in the universe but one can prevent our seeing whomsoever we will, or knowing whatsoever we desire, and that power is—SELF!

Throughout my studies I have tried to obtain my proofs in a valid form, I have known mesmerism for a quarter of a century or more, and make every allowance for self-deception and external mental impressions. What I have seen and experienced is, therefore, very satisfactory to myself, though mainly valueless to others.

Let me give you one instance:

One evening, at New York, after bidding H. P. B. good-night, I sat in my bed-room, finishing a cigar and thinking. Suddenly there stood my Chohan beside me. The door had made no noise in opening, if it *had* been opened, but at any rate there he was. He sat down and conversed with me in subdued tones for some time, and as he seemed in an excellent humor towards me, I asked him a favor. I said I wanted some tangible proof that he had actually been there, and that I had not been seeing a mere illusion, or *māyā*, conjured up by H. P. B. He laughed, unwound the embroidered Indian cotton *fehla* he wore on his head, flung it to me, and—was gone. That cloth I still possess, and it bears in one corner the initials of my Chohan in thread-work.

This at least was no hallucination, and so of several other instances I might relate.

This same Brother once visited me in the flesh at Bombay, coming in full day-light, and on horse-back. He had me called by a servant into the front room of H.P.B.'s bungalow (she being at the time in the other bungalow talking with those who were there). He came to scold me roundly for something I had done in T.S. matters, and as H.P.B. was also to blame, he *telegraphed* to her to come, that is to say, he turned his face and extended his finger in the direction of the place she was in. She came over at once with a rush, and seeing him dropped on her knees and paid him reverence. My voice and his had been heard by those in the other bungalow, but only H.P.B. and I and the servant *saw* him.

Another time, two, if not three, persons, sitting in the verandah

of my bungalow in the Girgaum compound, saw a Hindū gentleman ride in, dismount under H.P.B.'s portico, and enter her study. They called me, and I went and watched the horse until the visitor came out, remounted and rode off. That also was a Brother, in flesh and bones ; but what proof is there of it to offer even to a friend like yourself ? There are many Hindūs and many horses.

You will find in an old number of the *N. Y. World* a long account of a reporter's experiences at our headquarters in 47th Street. Among the marvels witnessed by the eight or ten persons present was the apparition of a Brother who passed by the window and returned. The room was on the second story of the house, and there was no balcony to walk on.

But this it may be said, was all an illusion ; that is the trouble of the whole matter ; everything of the kind seen by one person is a delusion, if not a lie, to those who did *not* see it. Each must see for himself, and can alone convince himself.

Feeling this, while obeying my Chohan, as I try to do in little as well as great things, and sending you these writings, I do so in the hope, though by no means in the certainty, that your present reliance on my veracity will survive their perusal.

I have never, I should mention, kept a diary of my experiences with the Brothers, or even of the phenomena I witnessed in connexion with them. There were two reasons for this—first, I have been taught to maintain the closest secrecy in regard to all I saw and heard, except when especially authorised to speak about any particular thing ; second, never expecting to be allowed to publish my experiences, I have felt that the less I put on paper the safer.

You may possibly glean, if not from personal observation, at any rate from the printed record of my American services of one kind or another, that I am not the sort of man to give up everything, come out as I did, and keep working on as I have done, without having obtained a superabundance of good proofs of the truth of the cause in which I am embarked. And you may possibly say to yourself : " Why should not I, who am more capable of doing good to this cause than a dozen Olcotts, be also favored with proofs ? " The answer you must seek from another quarter ; but if my experience is worth anything, I should say that that answer would be in substance that, however great a man may be at this side of the

Himālayas, he begins his relationship with the Brothers on exactly the same terms as the humblest Chelā who ever tried to scale their Parnassus ; he must " win his way. "

If you only knew how often, within my time even, a deaf ear has been turned to the importunities, both of influential outsiders professing readiness to do everything in the way of personal exertion and liberal gifts, and of our own fellows, who pretended to be ready to sacrifice the world if the Brothers would only come to them and teach them, you would perhaps be less surprised at their failure to visit you.

Events have always proved their wisdom, and so it will be in your case, I fancy ; for if you do see them, as I hope and trust you may, it will be because you have earned the right to *command* their presence.

The phenomena they have done have all had a purpose, and good has eventually come even from those which brought down upon us for the moment the greatest contumely. As for my mistakes of judgment and H. P. B.'s occasional tomfooleries, that is a different affair, and the debits are charged to our respective accounts.

My teachers have always told me that the danger of giving the world complete assurance of their existence is so great, by reason of the low spiritual tone of the Society, and the ruthless selfishness with which it would seek to drag them from their seclusion, that it is better to tell only so much as will excite the curiosity and stimulate the zeal of the worthy minority of metaphysical students. If they can keep just enough oil in the lamp to feed the flame it is all that is required.

I do not know whether or not there is any significance in the fact of my Chohan's visiting me on the night of the 27th, but you may. He made me rise, sit at my table and write from his dictation for an hour or more. There was an expression of anxiety mingled with sternness on his noble face, as there always is when the matter concerns H. P. B., to whom for many years he has been at once a father and a devoted guardian. How I do hope you may see him ! You would confess, I am sure, that he was the finest possible type of *man*.

I have also personally known——since 1875. He is of quite a different, a gentler type, yet the bosom friend of the other. They

live near each other, with a small Buddhist Temple about midway between their houses.

In New York, I had——'s portrait, my Chohan's, that of another Brother, a Southern Indian Prince, and a colored sketch on China silk of the landscape near——'s and my Chohan's residences with a glimpse of the latter's house and of part of the little temple. But the portraits of——and the Prince disappeared from the frames one night just before I left for India.

I had still another picture, that remarkable portrait of a Yogi about which so much was said in the papers. It too disappeared in New York, but one evening tumbled down through the air before our very eyes, as H. P. B., Damodar and I were conversing in my office at Bombay with (if I remember aright) the Dewan Sankariah of Cochin.

You and I will never see Jesus in the flesh, but if you should never meet——, or one or two others whom I might mention, I think you will say that they are near enough our ideal "to satisfy one's longing for the tree of humanity to put forth such a flower."

I am ordered to say that you may use this letter as your judgment may dictate, after noting carefully its contents. With sincere regards and best wishes,

Yours,

H. S. OLCOTT.

Were all thy fond endeavors vain
To chase away the sufferer's mart ?
Still hover near, lest absence pain
His lonely heart.

For friendship's tones have kindlier power
Than odorous fruit, or nectared bowl,
To soothe, in sorrow's languid hour,
The sinking soul.

SA'pī.

SCIENTIFIC NOTES.

THE article on "The Æther of Space" which appeared in the June *Theosophist* contains important information from the standpoint of science. Its importance arises from the fact that it can be immediately linked with some of the results of physicists. The articles on "Occult Chemistry" are also of great importance, but scientific researches are not at present sufficiently advanced to enable us to bridge over the gaps between the two, whereas some of the statements in "the Æther of Space" are immediately assimilable to the exoteric investigations.

Even the most startling statement contained therein that what we call matter is not matter but the absence of matter will probably not be received by the scientific world with either great surprise or incredulity, for some of them have been already led to conclude that such is the case. On June 10th, 1902, Prof. Osborne Reynolds delivered "The Rede Lecture" on *An Inversion of ideas as to the Structure of the Universe*, published by the Cambridge University Press, wherein he shows that physical phenomena are all mechanically explainable if the parts of space which appear to us as filled with matter are in reality empty space, whilst what to us is empty space is filled with matter.

The complete mathematical proof of this was communicated by him to the Royal Society on February 3rd, 1902, and was accepted for publication in full. It was published in 1906 by the Cambridge University Press as Vol. III of Prof. Reynolds Scientific Papers.

The above work, therefore, may be said to constitute a scientific proof of the fundamental statement in the article on "The Æther of Space" and Prof. Reynolds claims to have shown that it not only explains physical phenomena but that it is the *only conceivable* mechanical explanation of the Universe. The nature of the proof is highly technical and can only be followed by advanced mathematicians. So far it has not caused much discussion in the scientific journals and no attempt has been made to refute either the premises or conclusions. It may be said in a sense to have been shelved, the attention of scientific men having been drawn away to the more attractive theories of J. J. Thomson and Sir Oliver Lodge.

When modern physicists first measured the mass of an electron and found it was only about one thousandth of that of Hydrogen, it seemed at first to some of us that this was inconsistent with the result

of occult investigation, for we had been told in 1895 that hydrogen consisted of eighteen physical atoms.

But on page 825 of the June *Theosophist* we are now told that each of these physical atoms is represented by 49 astral atoms, hence Hydrogen will be represented by $18 \times 49 = 882$ astral atoms; and if these 882 astral atoms have collectively the same mass as an atom of Hydrogen, then the mass of one of them will be about one thousandth of the mass of Hydrogen; in other words *the mass of one of these astral atoms is the same as the mass of an electron* and in all probability is identical with it.

If this surmise be correct, as I believe it is, very important conclusions follow from it, for it means that modern physicists in discovering the electron *have crossed the physical borderland and discovered the astral plane*; so far they have been under the impression that in the electron they had found the basis of physical matter, whilst in reality they have found the basis of Astral matter; and since modern theories of electricity are now all based upon the distribution and motions of these electrons, it follows that all these theories have astral matter for their basis and that *all manifestations of electricity are astro-physical phenomena*.

The investigations of J. J. Thomson and others have proved that these electrons are all charged with a fixed quantity of electricity, and that the electrons whose mass is about one thousandth of the hydrogen atom have all a *negative* charge. The electron having a positive charge has not yet been isolated, but so far it is known that the bodies carrying the equivalent positive charge to the negative electron have masses never less than the atom of hydrogen and often much greater than this; hence it seems that *positive* electricity is always associated with *physical* matter, whilst *negative* electricity is always associated with *astral* matter. From this the very natural inference can be drawn that all astral matter is negatively charged and all physical matter positively charged, so that the science of electricity may be said to be the science of the interaction of the physical and astral planes. In other words it is a borderland science, involving two mutually interpenetrating universes, the physical and the astral.

G. E. SUTCLIFFE.

BÜDDHA.

I spoke the holy name as soon
As sunrise woke the world,
For every morn as one new-born
The spirit's wings are furled ;
I spoke His name at busy noon,
For then the soul astray
And known to none is like to one
Whose home is worlds away ;
And when at evening, robed and crowned,
The soul returns redeemed,
I went apart and in my heart
I spoke His name and dreamed.
And thus I came to weave the sound
With vast eternal things,
And dreamed until I rose at will
On unbeholden wings
Beyond the range of hurt or harm
From earthly joy or pain ;
For when I spoke His name I woke
And was divine again.
It has more power than any charm
Or talisman may hold,
Than any ring that Queen or King
Worked wonders with of old.
For when the good within me drifts
Anigh that lurid flame
Whose vapors keep the soul asleep,
I do but speak His name
And like a breath of wind it lifts
The curtains of this Hall ;
Wherein all night we keep alight
The torch of festival.
And in the midmost passion there
That sears the soul and scars,
Amid the cries I turn my eyes,
Look out, and see the stars !
I see the stars far off but clear,
Like to the final goal
Which He discerned and haply learned,
The One Encircling Soul.

AUBREY VERNON.

MAITREYA.

The World grows weary : when shall He be born
Who age by age hath saved Her perishing !
Ever She climbeth : ever THAT within
Her heaving bosom yearneth unto THAT
Without, Self unto Self, Deep answering Deep ;
And ever as the wheeling Days go by,
Like Sisyphus She plungeth down, down, down
Exanimate into the black Abyss,
Whence with return to tortured sense, her cry
Ascends to the far spaces of the Heavens
And He Himself comes forth, the Lord of All—
Aja, Achyuta, Eka, Akshara—
Unborn, Immortal, Sole, Unperishing !
Not as the Lord of Worlds in blinding blaze
Of Love Consummate cometh He, but lo !
Tenderly wrappeth Him in human flesh,
And, entering the strait chamber of the womb —
Hail ! O pure womb He chooseth—lieth hid,
Even as we, long months of growing wonder,
Resteth at length, even as we, close-drawn
By arms of utter love, on Māyā's breast—
Man, Very Man, that man unshent may look,
And, looking, learn and live. Yea, in his smile,
Lit with the inextinguishable flame
Of Love Divine, Earth's misery melts and runs
Like ice in joyous Springtide ; and She sighs
The soft sigh of one waked from evil dream,
And smiles a slow smile back to Him ; and soon,
Tenderness breeding tenderness, Her heart
Glowes suddenly within Her, and She falls
In happy flood of weeping at His feet.
Then, lifted by His gracious hand, Her eye
Filled with new light, and on Her lip a song,
She turns Her to the sky y-pointed peaks,
And climbs—and climbs !

O Thou Compassionate,
O Thou who trodest the whole bitter way,
And, overcoming, wert enthroned with THAT
Whence Thou and all have come ! O hear us now
As from the Depths we cry to Thee ! O come,

Come as Thou camest in the ages past
 To save Thy world ! O, lay Thy splendours by :
 The Robe of woven Flame from out the Sea,
 The shoreless Sea of Fire that sinks and swells
 Stirred by the ebbing, flowing of the Breath !
 How can we reach Thee so enpanoplied
 In shafts of living Light—how know Thee Kind ?
 Come, O Compassionate Lord, to us who fear
 Thy awful Beauty, veiled in the form
 Our little human lives have made so dear—
 Man among men. Tread these our common ways,
 Smile on us, speak with us, yea, sit at meat
 At these our tables in dear friendliness
 Till all the wonder of that love and grace
 Constrain us, and in passion of wild joy
 We fling us, O Belovèd, at Thy feet.
 Ho ! ye who watch the heavens evermore
 From all Earth's Sacred Mounts—is there no sign
 Of His appearing ? Breaks there yet no Star
 In gorgeous spilth of light against the blue ?
 Nay—none. Yet soon, O very soon shall Earth
 Gaze on that glory, and the whisper run
 Swift thro' the startled lands. " Thus," men shall say,
 " Thus have we heard it was of old, and thus,
 " Cry all the prophets, ever will it be
 " When the Lord visiteth His peoples : lo !
 " Let us search out His birthplace, and adore ! "
 And some will search and find, and Nations all
 Shall know that that towards which their age-long life
 All blindly strove hath come at unawares :
 But will burst sudden into glorious bloom,
 And O the fragrance—O the loveliness !
 The world grows weary : Come, Maitreya, come . . .
 Surely her cry hath risen to Thine ear,
 Pierced thro' the shrouding splendours to the still
 Small flame where all Thou ever wert burns on
 In deathless miracle ; and as of old
 The brooding love of Thee will conquer Thee,
 And Thou wilt come, and as beneath her wings
 A hen her chickens gathereth, so Thou,
 O Christ, wilt gather in Thine own.
 Come . . . Come !

MARSYAS.



THEOSOPHY IN MANY LANDS.

NEW ZEALAND.

Our Section has just had the great privilege of a visit from Mrs. Besant. It is fourteen years since she came to New Zealand last, and great changes have taken place with regard to the feeling towards Theosophy in the meantime. After a stormy passage from Sydney Mrs. Besant, accompanied by Mrs. John (wife of the General Secretary of Australia), Miss Christie and Miss Browning (Joint Organising Secretaries of the New Zealand Section) arrived in Auckland on July 26th, and the two first ladies became the guests of the Assistant General Secretary and of the Treasurer of the Section. In addition to members' and E.S. meetings, two lectures were given and a public conversation meeting held. On July 30th Mrs. Besant started for Wellington; the sea-trip from Onehunga to New Plymouth was smooth, but then there was a long journey of twelve hours before reaching our capital city. In Wellington two lectures were delivered in addition to a public conversation and members' meetings, and the same was the programme in Christchurch which was reached on August 4th. Dunedin was the last of the branches to be visited, and Mrs. Besant gave three lectures and one public conversation meeting during her stay of four days. I need hardly say how deeply grateful our members are to our President for coming among us. Our only regrets were that her visit was so short that several meetings had to be crowded into one day in every place, and that she visited us during our winter. This made her stay less comfortable than we should have liked. I understand Mrs. Besant has not felt winter weather since 1898, and she must have felt the cold severely, especially on draughty platforms. The general public supported the meetings well and there will be a surplus to be divided with India. We should have wished it larger, but in proportion to the length of time allotted to New Zealand, the expenses for travelling were very heavy. We are hoping for increasing membership as the result of her tour, but in any case much good has been done by spreading our

teachings in such a masterly way before large audiences. The press has been sympathetic as a whole, and has given good reports and interviews. Country members came from long distances to the four centres but it was impossible to visit the whole of our fifteen branches. On August 10th Mrs. Besant and Mrs. John left the Dominion for Hobart, carrying with them our heartfelt good wishes for a pleasant voyage and if possible a return in the not too-distant future. Mrs. Besant laid her finger on several weak points in our new country. She endeavored to stir members up to realise the effects of a scheme of education which is purely secular, to teach the importance of young voters being instructed and led to feel their responsibility to the country. Few of the clergy of any denomination take advantage of the clause in our Education Act, which permits them to give religious teaching before or after school-hours, and only in one or two towns is this important branch of education attended to—and then generally by non-skilled teachers. The second difficulty is also a great one, as every girl and boy is given a vote on reaching the age of twenty-one. I hope soon we may establish a League of Service to band together members to grapple with these and other problems. Another difficulty we have to contend against is that our clergy and ministers are directly dependent on their congregations, and if they preach advanced theology, the older and more conservative portion of their followers object and cut off supplies. The result is that our churches are not keeping pace with modern thought, and church membership is not recruited from the ranks of the young thinking men and women. One Presbyterian Minister, Mr. Gibson Smith, has just published a book dealing with the Atonement, and giving very much the views of the New Theology. I understand he is to be summoned before his Presbytery; next month I may be able to tell you the result of his trial.

K. B.

FRANCE.

During the closing of our sectional headquarters there has been little to record of special interest to our fellow members, except the appearance of a beautiful book by Dr. Steiner, entitled *The Mystery of Christianity and the Mysteries of Antiquity*, translated by M. Schuré, whose preface to this work is particularly fine. This is the first of Dr. Steiner's books to be translated into French. During the holidays some few of our members have done some useful work in the provinces in the direction of meetings and lectures, but we have no special

organisation for this purpose like our fellow members in Holland. It is gratifying to notice the increasing tendency towards a rapprochement between Spiritualists and Theosophists; hitherto the former have ignored our theories, taking up a position of irreconcilability while throwing the onus for this attitude upon us.

It may be that in earlier days, before the formation of the French Section, some of our more prominent members exhibited a somewhat sectarian and contemptuous spirit, but this was only temporary and the most conciliatory attitude was shortly adopted by Theosophists, some of whom have even taken as subject for public lectures, and treated in the most sympathetic manner, questions regarding Spiritualism and its phenomena, while relegating these to their rightful place.

This winter, as I have already remarked, a spiritualistic conference was held by invitation at our headquarters. May not this be regarded as an evidence of a more sympathetic attitude between ourselves and the Spiritualists, who appear to have a real desire to draw nearer to us, and the sympathy they have shewn we most gladly reciprocate.

Among other proofs of this friendly feeling was an invitation given to our General Secretary to attend a materialising séance, given by the medium Miller, and together with various representatives of different movements who were present, our Secretary was requested to exercise such rigid scrutiny over the arrangements as would satisfy him that no kind of imposition was possible.

It must however be admitted that in later séances, where the same control has not been exercised, the medium Miller has been detected in the very act of deception. The fact that the Spiritualists themselves have had the honesty to make this known to us, and to the other representatives of various movements who were present, is very much to their credit.

A.

GREAT BRITAIN.

There is little activity to record for the month of August—the great holiday month of the whole year. Only the Conference of the Northern Federation, held on the 15th and 16th, broke the silence of the month. This took place at Harrogate under the presidency of Miss Edith Ward. The discussion was on Telepathy, its probable or possible, use and abuse; some of the Lodges appear to have been experimenting in this direction, but no results at all comparable with those achieved under the auspices of the Psychical Research Society have, as yet, to be recorded. On the Sunday evening there was a

crowded audience, largely visitors to Harrogate, to listen to Miss Ward's lecture on "Destiny". There must be many readers of theosophic literature who owe their first introduction to the subject to a casual visit to the Theosophical Hall while staying at Harrogate.

Writing of literature, one cannot but be struck by the number of publishing houses which are now issuing books on occult, or semi-occult, subjects. Several have passed through my hands lately from the firm of Werner Laurie. One is by Miss Katharine Bates, *Do the Dead Depart?* and is a particularly readable and popular discussion of problems connected with Spirit Return, Spirit Guardianship, Clairvoyance, Materialisation, etc. Specially interesting to members of the T. S. is the chapter on Reincarnation, which Miss Bates treats in an open-minded fashion that should commend itself alike to believers and non-believers; she emphasises the lesson that the development of character is the main thing, and that recollections of past incarnations are in no sense essential, nor is the non-existence of memory an argument of any validity against the theory. Another book from the same press is Beckles Willson's *Occultism and Common Sense*, which is a reprint of articles that appeared in the *Westminster Gazette*; articles that in the main are characterised by fairness and even a sympathetic attitude, for Mr. Willson has been convinced, as Professor Barrett puts it in the Introduction to the work, by the study of a painstaking and honest inquirer "that no theories based on fraud, illusion, nor even in telepathy, are adequate to account for the whole of the phenomena he has reviewed." Singularly enough Professor Barrett allows himself to write and Mr. Willson apparently to endorse the old slander with regard to H.P.B., to whom he refers as a "fraudulent medium." Old prejudices die hard. Why cannot Professor Barrett do H.P.B. the justice that he would extend, say to Eusapia Paladino, and admit a marvellous mediumship with the inevitable corollary of a possible use by powers of ill on occasions? So much at least an investigator of Professor Barrett's reputation might be prepared to admit, but no; poor H.P.B. must go down to all posterity, as far as the Psychic Research element can secure it, branded by the inexperience of Dr. Richard Hodgson!

But those who have secured the "Stanzas of Dzyān" and the Commentaries of the *Secret Doctrine* through such 'mediumship' as that of H.P.B. are not likely to be affected by the verdict of Dr. Hodgson's admirers; only it is well that they too should be prepared to accept everything on its own merits and *not* because it comes through

a particular channel which may have become especially endeared. No members of the T.S., should make a claim for infallibility, even for H.P.B.

Mentioning the "Stanzas of Dzyān" reminds me that the T.P.S. announces that they are to be issued separately in convenient pocket-form. A welcome addition to our miniature library. The Blavatsky Lodge, I hear, is going to make a special study of the Stanzas during its autumn session.

E.

BULGARIA.

There is something new and strange and elevating in the feeling with which I am sitting down to write this letter. The reader may be directed to seek for our country in Europe. This is necessary not only for brothers outside Europe, for I have met even Europeans who do not know where this nation abides, for it has played but a small rôle in the recent history of the continent. The Bulgarian people belong to the Slavic sub-race, and their language is one of the many Slavic dialects. As a student of Theosophy I should point out a peculiar coincidence. Being on the way between East and West, between Constantinople and Europe, between dying Byzantium and regenerating Germany, Bulgaria played the part of the transferer of the civilisation and especially of the secret literature to West and North. Our great ruler Simeon in the tenth century, with a group of devoted workers under him, not only translated from Greek many important religious and mystic works but also wrote original treatises. These in due course of time influenced the West and the North, especially Russia, which at the time was quite an uncivilised country.

The great mystic tradition which played so important a rôle in the Middle Ages in Europe came from Asia to the West *via* Bulgaria, brought and implanted for the first time in our soil by a band of monks. This band was headed by the priest Bogomil, a learned and spiritual man, and the movement bears his name to this day. Definite particulars about this movement are somewhat lacking, but there are reasons to suppose that one of the workers was the younger son of the ruler, Boyan, a very mysterious personage, a wandering bard. For two centuries the Bogomils influenced the country and their 'perfect men' were wandering all over the land with a mission forgotten now. Even to-day the tradition remembers the mode of meditation of those mystics—the Indian mode of sitting down on the ground

cross-legged. They took the doctrine from the Manichæans in Asia, and when the persecution dispersed them they went West and North, and gave birth to other mystic bodies. The old city of Sofia (now entirely transfigured into a European city) had till late a street bearing the name of the great mystic, Bogomil.

I shall mention also another mystic body of which still less is known now; that is the sect with a probable origin in S. Paul, or one of his disciples—Pavlikenies. Even to-day we have a big village with the same name, Pavlikeny, a Railway Station.

The present theosophical movement began in our country in 1900. The first book translated and published (1902) was Colonel Olcott's *Buddhist Catechism*. In 1904 was published a pamphlet on the lines of Dr. Pascal's *A. B. C. de la Théosophie*. In October, 1905, began our first theosophical monthly, *Bulgarian Theosophical Review*, which lived three years. With the death of it has been started the present review, *The Path*, which now is in its second year. During these four years have been translated and published the following works: *An Outline of Theosophy*, *Clairvoyance*, *The Other Side of Death*, and *Invisible Helpers* by Mr. Leadbeater, and *The Ancient Wisdom and Necessity of Reincarnation* by Mrs. Besant. Now are coming out in *The Path*, *The Astral Plane* and *Esoteric Christianity*. Besides these we are intending to publish the *Bhagavad-Gītā* and the lecture of Mrs. Besant, *Spiritual Life for the Man of the World*.

The first Branch of the T.S. was founded in January, 1908. Unfortunately it returned its charter last December, because some of the members left the Society. The second one bearing the name of our late beloved President, "President Olcott," was formed on the 1st March, 1907, and it gathers in its fold all the remaining Theosophists, about 20 in number.

From the very beginning the Bulgarian Theosophists have been attached to the French Section, but after the decision of the last meeting of the General Council in Benares we are transferred to the Headquarters at Adyar. We are now receiving *The Adyar Bulletin*; our difficulty however is that the English language is less known in our country than French and German. Only one or two amongst us can profit by this publication. To avoid this disadvantage, we have decided to start a lithograph monthly only for our members and sympathisers. It will keep our members in touch with the theosophical movement in all countries, borrowing information from the sectional bulletins, which we have in exchange for *The Path*.

Greetings to brothers and sisters all over the globe, and hail to our great leader!

S. N.

INTERESTING PHENOMENA.

The following letter was received by the Editor, and will interest many of our readers.

"Some years ago I buried a baby boy aged $8\frac{1}{2}$ months; prior to the death of the child our nights were peaceful and quiet, nothing whatever occurring to disturb us, but the very first night after the child was buried my wife and self were rudely awakened and very much startled by a terrible crash in the fireplace. Before I got the light to see, I told my wife that several bricks must have fallen down the chimney and smashed the grate to atoms, but on getting the light and examining the grate, strange to say, there was not the least damage done, not even a bit of dust or mortar in the grate. We were naturally very much nonplussed, especially as a similar crash occurred two or three times, and repeated several times night after night. In a week or two the crash changed in sound, and it then appeared as if a strong man had struck the marble mantle with a heavy sledge hammer, and I repeatedly got up to examine, feeling sure it must be broken; but no, not the least sign of damage; and so it went on until we removed to another house and selected a bed-room without a fire place. Then it was the chest of drawers; I got up many times to examine them, as the noise made me feel sure they were smashed to atoms, but there was no sign of a crack or break in them. We removed them out of the room; then it was in the washstand. We removed that also, and everything else but the bedstead and bedding; then the row was in the corner of the room, similar to the walls parting with a crash. But as years passed, so the noise decreased in volume and became less frequent, until it died away in the course of three or four years."

These phenomena are familiar to students, but it is the first case I have met with in connexion with the passing over of a young child. I doubt if the new astral body of a baby would be sufficiently organised to act as a vehicle of conscious effort to attract attention from the earth-dwellers left behind. An advanced Ego, retaining his old astral, would be able to produce them, but an advanced Ego would not manipulate forces so clumsily. Has any one of our readers met with a similar case?

The following experience, that may seem strange and wonderful to one unfamiliar with theosophical teachings, is taken from the *Daily Chronicle* ; to the Theosophist it is neither strange nor wonderful :

Last autumn a Catholic girl, who had spent some years in a Convent School on the Continent, was assisting the Mother dusting the pictures, under the direction of the Mother Superior, Mère Columba. As Miss Wilson—I purposely alter all names for obvious reasons—was standing on the steps of a ladder in order to reach a picture high on the wall, she suddenly found herself on the ground, “looking at herself,” so she phrased it, still standing on the ladder. The Mother Superior was at the foot of the ladder. Beside her, to her surprise, Miss Wilson saw an old school-friend in the costume of a nun. The girl—a Miss Smith—had left the school two years before, and Miss Wilson had no idea that she intended to take the veil. What surprised her most of all was that she felt herself compelled to follow Miss Smith, who at once moved towards the door of the nuns’ refectory, into which the school girls were never admitted. She passed through the door and walked across the refectory. She noted with some curiosity the arrangement of the furniture, but her attention was caught specially by a picture on the wall, crossed, so it seemed to her, by two strings of red tape, which appeared somewhat odd. There was no time for examination, for her guide moved swiftly on, and in a few seconds they left the room and entered the convent chapel. As they entered she saw her uncle, Captain Oldham, advancing to meet her. He was dressed as usual, and he seemed very sad. Amazed at finding him there, she greeted him affectionately, and exclaimed : “Oh, uncle, why did you not tell me you were here ? I am so delighted to see you.” His reply was startling. He said : “My dear, I have shot myself.” “Oh, uncle,” she cried in alarm, “I hope you have not hurt yourself seriously,” for she was quite sure the real man stood before her. “You do not understand me, child. I have killed myself because the woman I cared for could not love me. Pray for me, for I am very unhappy, and I want you to pray for me.” Miss Wilson and her friend knelt down and prayed for the sufferer. She noticed with some surprise that as they knelt upon the wooden prayer stool, which usually creaked as the weight of the worshipper pressed it on the tessellated pavement, they made no noise. But she prayed earnestly for the peace of her uncle’s soul. When they arose from their knees, Captain Oldham looked at her gratefully and seemed less haggard and sad

Her companion then retraced her steps, and again the strange constraint compelled her to follow. Through the refectory they walked, and back to the room where she had been dusting. When she reached the foot of the ladder she became momentarily unconscious, and when she regained consciousness she was standing on the ladder, her school friend had vanished, and she heard the voice of Mère Columba saying : " My dear child, how pale you look. You must be ill. Come down from the ladder at once and lie down." Passively she obeyed and was put to bed, where she slept for some hours. This was on Saturday morning. When she awoke, the Mother Superior asked her what had ailed her. " Why had she so suddenly become unwell." Miss Wilson told Mère Columba exactly what had happened. " My dear child, you must have been dreaming. This is all sheer imagination. Spirits do not return like this, and besides, your uncle is probably all right. It is very wicked to say such things." Miss Wilson, school girl-like, was awed by the words of Mère Columba, feeling that unwittingly she might have committed some great sin. She begged the Mother not to say a word about it to anyone, since it was so wicked, and the promise was given.

Next morning, just before four o'clock, when the bell had not yet rung for Matins, Miss Wilson was wakened by her uncle's presence in her room. He did not speak. She only saw his face and bust, and there was a wistful look on his countenance. She got up and prayed earnestly for the repose of the troubled spirit. She had been his favorite godchild, and, despite the warnings of the Mother Superior, she knew it was reality and no dream. Every morning for two months her uncle came to her at the same hour, and great was her joy to find his face becoming more and more cheerful. At the convent all letters, both out and in, were read by the Mother Superior. On the Wednesday after her uncle's first appearance, Miss Wilson received a letter from her mother, telling her that her uncle had died suddenly the previous Wednesday.

Before Miss Wilson left the convent for the Christmas holidays she was taken through the refectory. Everything was just as she had seen it on her previous visit. She looked eagerly for the picture which had attracted her special attention. There it was in the same place. It was a picture of a martyr. But she now perceived that what she had taken for two strings of red tape were two streams of blood, which the realistic spirit of the artist had painted streaming from the wounds of the martyred saint. When Miss Wilson returned

home her mother met her at Charing Cross. "Mother, tell me the truth about my uncle. He did not die suddenly, as you wrote. He shot himself." Her mother started. "What do you mean? How do you know? Who has been telling you about it?" "Uncle came himself to the convent chapel on the Saturday morning, and told me that he had shot himself because of his love for a woman who did not love him."

Then her mother told her the facts. They were exactly as the uncle had said. It had been a great surprise to them all that he had been in love. But when his corpse was discovered, on the mantelpiece was a scrap of paper on which he had written an unwitnessed last will and testament. He stated that he had decided to end his life because the woman he cared for could not love him. He left everything he possessed to his favorite godchild, Miss Wilson.

CORRESPONDENCE.

FOUNDATION DAY.

The Theosophical Society was founded on the 17th day of November thirty-three years ago. To all Theosophists, that day is sacred; and it is a day worthy to be remembered with feelings of reverence and gratitude, every year, by all members the world over.

The 17th day of November should be an Anniversary Day of the Society, celebrated by all Lodges, whereas the official Convention is only celebrated in one place.

The Council of the Dharmālaya Lodge T. S. of Bombay proposes to celebrate the Foundation Day this year on the 17th of November next, and to do the same every year.

G. B. VAIDYA.

ACADEMICAL MAGAZINES.

1. *Journal of the Pāli Text Society*, 1906-1907.

We hurry to bring to the notice of our readers the principal contents of this most important number which only now has come into our hands.

The Zen Sect of Buddhism, by Daisetz T. Suzuki, (pp. 8—43) is, so far as we are aware, the first scientific monograph on this subject. "Among the many sects of Buddhism that developed in the Far East we find a unique order, which claims to transmit the essence and spirit of Buddhism directly from its author, and this not in a form of any written document or literary legacy. Its scholastic name is the Sect of the Buddha-Heart, but it is popularly known as Zen Sect (Jhāna in Pāli, Shan in Chinese, and Dhyāna in Samskr̥t)."

Of the *history* of this sect in India not much more is known than the names of the twenty-eight patriarchs after the Buddha, "who successfully transmitted the 'Seal' down to Bodhidharma, who came to China in the year 520 A.D." and was living there, in the Shao Lin monastery (State of Northern Wei), silently sitting against the wall in deep meditation, for a period of nine years. Finally there came to the 'wall-gazing brahmin', as people called him, a former Confucian scholar, named Shen Kuang, and after many fruitless efforts attained to be received as his pupil and successor. In the same year Dharma died, and Shen Kuang became the Chinese patriarch of the sect, under the Buddhist name Hui K'o. There followed, in due succession (each Zen master had to be sanctioned by his predecessor and could not teach anything the latter did not approve of) three other patriarchs, and then, after the death of the latter (Hung Jen), the sect was divided into a Southern (orthodox) and a Northern school, the latter of which, however, soon died out. The sixth patriarch, Hui Neng, was a great religious genius under whom the sect made rapid development, spreading especially among the thoughtful class of people. A collection of his sermons, called 'Fa pao t'an ching' was incorporated in the Chinese collection of the Buddhist sacred books, and is considered one of the most authoritative works of the Zen sect.

For fear of schism, Hui Neng did not hand down the insignia to his successors, when he died. With his death (713), therefore, the history of the Sect enters quite a new period. Any leader, henceforth, "who was duly trained under a recognised master, and received his sanction for his spiritual attainment, was at liberty to develop the

faith and practice of the Zen Sect in any manner best suited to his individuality." At once the Sect divided into two schools, both of which, however, were considered orthodox. And then came the greatest time of the Sect, covering a space of about 800 years, *i.e.*, from the middle of the T'ang to the end of the Sung dynasty. In this time the Sect pervaded the whole of China and became thoroughly Chinese itself. "Almost all the important temples and monasteries now existing in the Middle Kingdom belong to the Zen Sect, though the Sect as a living faith is as dead as everything else in that old tottering country." In Japan at present we have two schools of the Zen Sect, Sodo and Rinzaï. The former was introduced A.D. 1238, the latter A.D. 1191. The former tends towards quietism, while the latter is more speculative and intellectual. "The military class of Japan, which had for long been seeking a religion to satisfy their spiritual needs, found at once their ideal in the teachings of Zen." Zen was greatly patronized by the emperors and now "thoroughly permeated every fibre of Japanese life and civilisation." "The calmness and even joyfulness of heart at the moment of death which is conspicuously observable in the Japanese ; the intrepidity which is generally shown by the Japanese soldier in the face of an overwhelming enemy ; and the fairness of play to an opponent, so strongly taught by Bushido—all these come from the spirit of the Zen training."

Now, what does this *Zen discipline* consist in ? The answer our author gives to this question is not quite lucid and decidedly too short. The training, he says, is a double one : intellectual and conative or affective. The latter is accomplished by the means of *Zazen*, *i.e.*, *Dhyāna*. "In this the pupil is required to sit quietly for a certain length of time, during which he will think of the 'Ko-an' given to him." And the intellectual training consists in the efforts he makes to find out the meaning of the 'Ko-an.' Yoga, as a state of trance or self-hypnotisation, is not taught but rejected in the Zen Sect. But it seems that the conative or affective phase of Zen discipline exactly corresponds with what Hindūs consider the first steps, the irremissible condition, to Yoga. For in the *Sermons of a Buddhist Abbot* (delivered in America by one of the highest representatives of the Zen hierarchy) we read the following quotations from the *Chandradīpa-samādhi Sūtra* : "When a man practises *dhyāna* according to the regulation, all his senses become calm and serene Having a close watch over all the senses, *dhyāna* guards them against the intrusion of evils the mind being concentrated on higher thoughts, all sorts of

temptation and attachment and egoism are kept away." A 'ko-an' is a magistral case which was discussed or constructed by the old masters, e.g.: "When an ancient master of Zen was asked what was the essence of Buddhism, he said: 'The oak-tree in my garden.' What is the signification of this?" or: "What is your original face which you have even before your parents were born?"

What do Zen masters aim to attain by this training? "Their efforts seem to be to come in contact with the universal reason or life which animates all things, and personally to feel its pulsation, as when the eye comes in touch with the ethereal waves it at once recognises it as light. When one has this actual inner feeling, which might be called intuition or immediate knowledge, as western philosophers would have it, Zen teachers designate such a one a Buddha, a Bodhisattva, or Daizen Chishiki (great, good, wise man)."

Turning from here to the *Philosophy of Zen* we cannot help regretting that the author confines himself to giving a few extracts from the *Sermons of the Sixth Patriarch*. We cannot gather from them anything more than that, at the time of the sixth patriarch, the philosophy of Zen was not different from that of the Mahāyāna in general. The idea of the 'emptiness' (s'ūnyatā) stands in the centre. "The land of all the Buddhas is like unto vast space. The very essence of our being is from the first devoid of determinations, and there is nothing particular which could be taken hold of like an object of sense. When I speak of the absolute emptiness of our essence, it should be understood in this sense." "All things exist in the essence of every sentient being." "The Mahā-prajñā-pāramitā.... does not depart, nor does it come, and all the Buddhas of the past, present, and future are born of it." "All beings are from the beginning in possession of the Bodhi-prajñā (wisdom) and the reason why they are unable to realise it is due to their confused subjectivity." This is, of course, pure Vedānta, not a borrowing, but the very part of Buddhism, as it seems, which the Master—"well knowing"—did not teach his disciples, or, as a Japanese author puts it, the flower which developed out of the bud of the Buddha-dharma.* As to the counterpart of this theory of emptiness, viz., the doctrine of the 'Not-Self' (anātman, anattā), † it seems no longer to be in favor. But it is evident

* It may be noticed here that just now an Indian pupil of Professor Jacobi has tried to prove (with success, I am told) that Vedānta (the system, not, of course, the Upanisads) is a child of Mahāyāna!

† The paper on "Anattā and Reincarnation" which I have promised the *Buddhist* (Ceylon) for one of its next numbers, will, I hope, put an end to the confused ideas current on this subject.

from the Ko-ans recorded in the history of the Sect that by *earlier* Zen masters it was quite as much, if not more, emphasised than even s'ūnyatā. Yet, after all, it was not philosophising the Buddha recommended (he rather warned against it), but something entirely different, and this is a fact which has nowhere and never so well been borne in mind as by the Zen Sect, which illustrates it by the following beautiful story. "When Bodhi-Dharma, the first Chinese patriarch of the Sect, was passing away from this world, he wished to see if his disciples understood his spirit. One of his disciples, in response to his question, said : 'As I understand, the essence of Buddhism is vast emptiness.' Dharma said : 'You have obtained only my skin.' The other replied : 'As I understand, I give just one glance at it, and it is never repeated.' * Dharma said : 'You have reached as far as my bone.' He then asked Hui K'o what was his view of Buddhism, and the latter folded his hands against his breast and stood in his place without a word. Dharma then said : 'You have truly grasped my spirit,' and the patriarchal authority was given to him." Zen religion is mysticism, individualism. It "proposes to deal with concrete living facts, and not with dead letters and theories." It "labels itself as 'a special transmission outside the canonical teaching of the Buddha,'" and, consequently, does not rely upon any Sūtras or Abhidharmas. "What it claims to have transmitted from the Buddha is his spirit." Never there was a belief so absolutely opposed to the cult of the person as is Zen. The Buddha himself was treated very unkindly by many a Zen follower. Says Rinzai : "The Buddha is like other plain bald-headed monks, and those who seek enlightenment through him are grievously mistaken." That means, indeed, to cast away the good with the bad. Likewise the disregard of the sacred books has had its curious effect, *viz.*,—a very prolific Zen literature !

Similes in the Nikāyas, by C. A. F. Rhys Davids. This is a great boon for both the student of Buddhism and of comparative literature. It is a complete index of all similes and sense-images occurring in the Sutta Pitaka. Only the Niddesa, Apadāna, Buddhavap̄sa, and Cariyā-pitaka have not been taken into account. From the preface we may mention that in the similes and figures of speech the lion appears often, the tiger seldom ; the lotus (unknown in the Vedas) has but a moderate part ; and the most prominent ' metaphorical actions ' are cutting (chindati) and crossing over (tarati).

* This refers, of course, to the principles of *anitya* and *anātman*.

Sutta-Nipāṭa in Chinese, by M. Anesaki, makes us acquainted with the interesting fact that, though the *Sutta-Nipāṭa* as a whole never existed in China, yet over a half of the single texts do exist in the Chinese literature, e.g., the whole *Aṭṭhakavagga*.

2. *Journal of the Royal Asiatic Society of Great Britain and Ireland*, April 1908.

The Nations of India at the Battle between the Pāṇḍavas and Kauravas, by F. E. Pargiter. This is a paper read before the Society with reference to a map reproduced here, in which the names of the peoples supporting the Pāṇḍavas are printed in blue, the Kauravas and their allies in red, and others in black. The story has been taken "just as it stands," the author's aim being not to criticise, but to yield a base for the examination of epic ethnology. The work has been done with utmost care, and it can be said to have already produced at least one important result, viz., the discovery of the fact that "the division of the contending parties may be broadly said to be South Madhyades'a and Pāñcāla against the rest of India' (i.e., the Kauravas and their allies.)" In the discussion following the lecture Dr. Grierson took up this point and developed it in the following way : the more eastern of the Āryan tribes were for a long time little subject to Brahmin influence. Here Sāmkhya, Buddhism, Jainism arose. "At the time of the Great War even so western a country as Pañcāla was unorthodox." "The Pāṇḍavas themselves, as Hopkins says, had no Brāhmanical standing and were evidently a new people from beyond the pale." Their great ally was Kṛṣṇa Vāsudeva, "the traditional founder of the anti-Brāhmanical monotheistic Bhāgavata religion. Its followers called themselves Sātvatas, and these Sātvatas were prominent on the Pāṇḍava side.....From this point of view the war resolves itself into a combat between Brahmanism (the Kauravas) and anti-Brāhmanism (the Pāñcālas and Pāṇḍavas), the former to the West, the latter to the East," and further we find that "it was at the same time a struggle between the later (represented by the Kauravas) and the earlier (represented by the Pāñcālas) Āryan immigrants to India." The 'treaty of peace' which sanctioned the alliance between Sāmkhya-Yoga and Brāhmanism is the Bhagavaḍ-Gītā Brāhmanised and incorporated in the *Mahābhārata*. "It is now the text book of the Brāhmanised Anti-Brāhmanists."

The modern Hindu Doctrine of Works, by G. A. Grierson. A translation, from the Hindī, of two sections from the *Bhakta-kalpadrūma*

of Pratāpa Simha (written in 1866), with some introductory and concluding remarks. Mr. Grierson combats the idea that Hindūism is not a missionary religion. "Here (*i.e.*, in the doctrine of Bhakti) we have a form of belief which actually *lives* upon its missionary work. It ignores all caste, and every follower of the cult is, and if he is genuine must be, a missionary." Mr. Grierson admits that "further study in the direction suggested by Professor Keith" has convinced him that "the old Bhāgavata monotheistic religion" cannot have originated through or been influenced by Christianity, because it dates "from an age perhaps contemporary with the early Upaniṣads." "That the ancient Bhāgavata faith was originally a rival of the Vedic religion is, I think, admitted by all scholars, whether Indian or European, who have studied the subject. As adopted by Brāhmaṇs, and given a superficial Vedic coating, we have it in the Bhagavaḍ-Gītā, and even here the loose connection with orthodox Brāhmanism is patent in every line. As Mr. Telang shows, all that we can say of the author of the poem as we have it now is that he does not throw the Vedas absolutely overboard." "Going back to the origins, we see that, as all the world over, it is to the priestly caste that we owe the emphasis laid upon works and ceremonial, while it is the laity—the Kṣattriyas and Vais'yas of ancient India—who first laid down the law of the necessity of devotion and faith that in the course of centuries has developed into the modern Hindū doctrine of *bhakti*."

The S'āṅkhāyana Aranyaka, by A. Berriedale Keith, is a description of the contents of this Aranyaka (belonging to the R̥g-Veda) the latter half of which is now being printed for the first time. It contains the Kauṣītaki and several untitled Upaniṣads. The Adyar Library has a very old Ms. of it (lately brought from Benares) which might have been welcome to Mr. Keith, whose edition is based on the two only MSS. available in Europe.

The Rummindei Inscription and the conversion of Asoka to Buddhism, by I. F. Fleet. With great sagacity it is shown here that the Lumbini inscription and certain other 'edicts' do not, as was hitherto believed, tell for the conversion of Asoka. In the mentioned inscription the word *mahīyile* does not refer to any religious worship, but simply means that by the king "the honor was done (this place)" of coming in person. If, further, the inscription says that the king ordered a stone pillar to be set up in memory of the birth of the Sakya saint, we must not forget that there are numerous similar instances, *e.g.*, of Vaiṣṇava kings making grants to S'aiva temples

and *vice versa*. Quite as little the account of the eighth edict, *vis.* "This king Devānampiya-Piyadassi, when he was ten-years-anointed went to *sambodhi* ; therefore (there is now) this touring for *dharmā* " does in any way refer to the conversion. For the first expression means "came to reason," *i.e.*, came to condemn hunting and similar royal amusements which he was fond of before, as the edict itself says, and as to *dharmā*, there is an exact definition of it in the second pillar edict which shows that it is "the ordinary *dharma* of kings, which is laid down in the *Mānavadharmasāstra* I, 114." There are only five records marking Asoka as a Buddhist, and they tell us the following facts : "Asoka was converted to Buddhism and became a lay-worshipper about half-way through the 80th year after his anointment to the sovereignty. A little more than 2½ years later, and consequently soon after the commencement of the 33rd year, he formally joined the Buddhist Samgha. A little more than 5 years after that, early in the 38th year, he followed a not infrequent custom of ancient Indian rulers, and abdicated, and, taking the vows of a monk, withdrew to spend his remaining days in religious retirement.....And from that retirement, one year later, he sent forth this notification (of Brahmagiri, Rūpnāth, etc.) that 'the Gods of Jambudvīpa with their followers were proved to be false, and the doctrine of the Buddha was established as the true religion.'"

The discussion on the child Kṛṣṇa is continued. Mr. Keith's statement that "Patañjali distinctly says that Vāsudeva is a *Samjñā* (denomination) of the Bhagavant (*i.e.*, Viṣṇu-Kṛṣṇa)" is proven a double mistake by a (hitherto unpublished) note of the late Professor Kielhorn. *Tatra bhagavataḥ* is a wrong reading of the Benares edition for *tatrābhavataḥ* (given by most MSS.) which "does not in the least suggest that the personage denoted by the proper name is a divine being." Even the wrong reading would not suggest this, the word *bhagavat* being, in the *Mahābhāṣya*, once an epithet of Kātyāyana and in all the remaining cases an epithet of Pāṇini ! There is also *A reply to Mr. Keith, by Mr. Kennedy* himself, but it is not much more than a repetition of his former statements, excepting his calling attention to the Jaina legends of the Antagaḍa-Dasāo which seem, indeed, sharply to distinguish between at least two Kṛṣṇa, *vis.*, Devakī-putra, the hero of Dvārakā, and, secondly, the hero of the great war. This is not contradicted by Mr. A. M. T. Jackson who, however, succeeds in giving the fatal blow to Mr. Kennedy's six months' child, *viz.*, his nice hypothesis of Christian teachings

transplanted to Mathurā by the Gujars. That the child Kṛṣṇa is much older than the Gujars is shown "by the discovery at Mandor in Mārṣār of sculptures of certain of his exploits which cannot be dated later than the Christian era (see Arch. Survey Report, Western India, 1906-07, p. 33, para. 24);" and further by the *date of the Harivams'a*. The final redaction of the *Harivams'a* may in all likelihood be assigned to the second period of the Kshatrapa sway over the west coast of India, i.e., 218-300 A.D. But that the poem must be much older shows the legend of Parasurāma. In its earliest form it was localised on the east coast of India, and its transference to the western coast was already complete by 100 A.D., as we know by an inscription. "In the earliest enumerations of Samskr̥ṭ literary works we find the *īthasā-purāṇam* mentioned in such a way as to imply that there was but one *Purāṇa*, and that it was regarded as a supplement to the *Itihāsa*. As the latter name belongs *par excellence* to the *Mahābhārata*, it is hard to avoid the conclusion that the *Purāṇa* in question was what has now become the *Harivams'a*."

P. C. Ray's English Translation of the Mahābhārata has lately been examined by Dr. Grierson, and the result was the discovery that wherever it varies from the Samskr̥ṭ, it literally agrees with the older Bengali translation, though the latter is several times condemned by the translator with considerable emphasis. It may be added here that P. C. Ray has merely *published* the work, the translator of which was the late Pandit Kisari Mohan Ganguli who received, in the last number but one of the *Journal of the German Oriental Society*, the rare honor of an obituary notice by Professor Jacobi. The Pandit is also the translator of the *Charaka Samhitā*, which translation was published under the name of Kaviraj Avinash Chandra Kaviratna. How the first work could be called 'very conscientious' by such a severe critic as Professor Jacobi uses to be, is a riddle which seems not to admit of any other solution but that he perused a very small portion of it only. Professor Deussen in his latest work says that in the 'flood of words' of the translation "the Samskr̥ṭ words are often no longer to be recognised at all."

DR. F. OTTO SCHRADER.

(To be concluded).

REVIEWS.

ECHOES FROM THE GNOSIS. VOL. X.*

We have received the 10th Volume of Mr. Mead's *Echoes from the Gnosis*, dealing with the ancient Gnostic poem, which he entitles "The Hymn of the Robe of Glory." He tells us that it has been known by other names—such as "The Hymn of the Soul" and "The Song of Deliverance". But in the absence by loss of its primary title, Mr. Mead considers that "The Hymn of the Robe of Glory," best describes the scope of the poem.

It was written originally in old Syriac, a copy of which is in manuscript in the British Museum, bearing the date A.D. 936. There is besides a version in Greek, which has been lately discovered at Rome; and also a summary by an Archbishop of Thessalonica prior to the XIth century. By some strange chance, it was introduced into a Syriac translation from the Greek of *The Acts of Judas Thomas, the Apostle*, and is supposed to have been a hymn sung by him, when he was imprisoned in the "country of the Indians." Although it cannot be asserted positively, yet there seems little doubt that the poem was from the pen of Bardasanes or Bardaisan, "the last of the Gnostics," who lived between A. D. 155 and 283—the author of 150 Psalms and Hymns "On the model of the Psalm-collection of the second temple."

The Poem, in many parts, bears a striking resemblance to the Parable of the Prodigal Son, and again it presents an exposition of the Parable of the "Merchantman seeking goodly pearls" and finding at last the "One pearl of great price."

The key-note of the whole poem is the search for and finding of the pearl—"the light-spark," the ray of the Logos, the Christ-nature in man, hidden in the body—of which Egypt, where the pearl was found, is the type. Incorporated with the key-note, and forming its harmonious surrounding, is the description of the "Ineffable Vesture," with which the pearl seeker and finder was clothed; a vesture, twofold in its nature, spoken of as the *Robe of Glory* and the *Purple Mantle*—signifying the Heavenly Dwelling of the Initiated Man.

Another remarkable point is the duality of the Father's Son:

* By G. R. S. Mead. Theosophical Publishing Society, 161, New Bond Street, London, W.

the Son who remained—the Supernal Man, and the Son who went forth—the Christ, who won the pearl “yet are they both one.”

The fourth point, is the “Letter” which was given to the pearl seeker, sealed by the Father, “so that it shall not be torn to pieces in descending through the regions or planes.” The mystical interpretation of the letter seems to be the “plan woven out of the permanencies of a man’s previous incarnations, passing down through all the planes, till it reaches the natural body on the physical plane.”

It is impossible in the small space available to enter into all the symbolic meanings of this wonderful spiritual poem, as set forth in this remarkable book. The volume is divided into four parts : the preamble, the poem itself, comments, and notes, the latter dissecting the poem, almost line by line. It is a masterly exposition, and will well repay the study of the earnest student, who is not afraid to dig deeply into its mystical teaching.

M. O. M-S.

UNE ÂME DE FEMME. *

A Woman's Soul is a theosophical novel in which the author shows what high ideals ought to guide all artists in their daily life, in order that their works may really act as “the leaven that leaveneth the whole lump.” It has been objected, and perhaps correctly, that this novel is not of the kind that people will rush to buy, because it is so full of teachings which the general public cannot understand or appreciate. But though an author wishes to have as great a circulation as possible for his works, he must not cater to the taste of a perverted public, but rather lead his readers on so that they will appreciate his high ideals, as is well portrayed in the work under review. It would take too much space to quote all the beautiful thoughts expressed mostly by the heroine of the book ; suffice it to mention the following : “Whatever you may do, put your whole soul into it ; do not allow your thought to wander wherever it likes, be its absolute master. If you create a work of art, give it all your attention ; do the same if you are adding up figures or writing labels ; force your thought to fix itself entirely on your work ; never do one thing while thinking of another ; there are no details in the life of the wise man ; every moment of our day has its importance.”

C. K.

* By M. Reepmaker, Paris.

A BRAINY DIET FOR THE HEALTHY.*

The above treatise on the diet question will be welcome to those who seek confirmation for their preference of a mixed diet.

The different kinds of foodstuffs are discussed and cooking recipes given, the net result being that meat, fish and dairy produce take the first place, in the opinion of the author, as brain-producing food. Vegetables prevent the formation of an excess of uric acid; fruit is admitted to be an excellent food for the healthy, but should be taken moderately, as many diseases can be traced to an inordinate use, and because it decreases the appetite for meat and vegetables. Vegetarians are warned that they may die of brain-starvation, that the indigestible cereals, pulses and nuts are detrimental to brain-workers and cause a prematurely aged appearance, ill-health and often premature death !

Much may of course be said for a mixed diet from a purely physical point of view, but the arguments brought forward will hardly convert vegetarians, especially those who take the higher aspects of the food question into consideration.

— A. SCH.

SHRĪMAT BHAGAVAD GĪTĀ.†

The book is very neatly got up and is available for four annas. It is printed in the Devanāgarī type and is intended for those who want the sacred song for ' Pārāyanam '. The publisher has done a useful service to the Samskr̥ṭ-reading public by printing this sacred book in such a handy shape and in bold characters.

— A. K. S.

SONS OF THE SUN. ‡

The book must appeal to many readers, for there is a wealth of thought in the poems, as well as charm of style and originality. It is gratifying to note that popular American writers, with firm convictions of their own, are giving out such thought, instilling into their readers the desire to understand the true meaning of life, teaching them that there is a much deeper significance in the seeming than they have generally understood, if they would only search for it.

— M. B. R.

* By Sophie Leppel, L. N. Fowler & Co., London.

† Printed by Mr. T. K. Balasubramhanya Aiyer, B.A., of the Shri Vani Vills Press, Srirangam.

‡ By Martha Virginia Burton, Chicago.

MODERNE GESUNDHEITSBAUTEN.*

Modern Health-Institutions gives an outline of theosophic doctrines, showing how they apply in architecture to the construction of our houses, their inner arrangement, furnishing and ornamentation, all of which should be in harmony with and symbolise the seven principles in man, so as to be conducive to our highest physical, moral and spiritual well-being and development. Readers find a description of such a building erected in Herisau (Switzerland) and the booklet closes with an appeal on behalf of the "Society for the erection of Institutions for public welfare" whose Secretary is Carl Beck in Ebingen (Württemberg) Jägerstrasse 199.

A. SCH.

The article on "The Æther of Space" by Mrs. Besant and Mr. Leadbeater in the June *Theosophist* is translated into Italian.

Gurudershena is a Gujrāti booklet interesting and well-written. The writer seems to have studied our literature. Those treading the path of Devotion will find a few nice reflexions to think over.

We have received from Germany a pamphlet issued as two lectures by Annie Besant. They are translations from some Dutch reports, and contain some serious errors. No translations even of written books should be issued without the consent of the author being asked, and translations of translations of speeches, which have not even been seen by the speaker, are very undesirable, since they may, as in this case, put into the speaker's mouth errors for which he is not responsible, and which he can rarely contradict.

MAGAZINES.

The Theosophical Review, September, contains the second instalment of Mr. Mead's "Stray Notes on the Christ-Mystery," "The Revelations of B. Angela of Foligno," by Dr. Wells, "The Supremacy of the Will," "The Contemplative," by Michael Wood, "Goethe's Outlook on Life" "The True Basis of Education," etc.

The Theosophic Messenger, August, contains a nice contribution on "Abul Fazl," by C. Jinarājaḍāsa. Mr. Warrington writes on "Personal Purity." "The Pose of Martyrdom" is a readable piece. "The Scientific Basis of Vegetarianism," by Prof. Winfield S. Hall, Ph. D., M. D., of North-Western University Medical School, Mercy

* By Baumeister H. Grunwald, Leipzig.

and Western Hospital, Chicago, who is a lecturer on dietetics, is a very useful contribution. The Query Department in charge of Mr. C. W. Leadbeater is as usual instructive ; the answers are worth serious reading. " Letter from Adyar " is copied from the *Adyar Bulletin*.

Theosophy in Australasia, August, contains " The Besant Lectures," " The ' Voices ' of Joan of Arc," " A. B.—Impressions—and a Result," " The Pathway of the Active Life," by Mr. John, etc.

Theosophy in New Zealand, August, has " A Buddhist Story " copied from *Texts from the Buddhist Canon*, " Questions and Answers " and other usual Notes.

Revue Théosophique, August, contains a translation of Mrs. Besant's " The Place of Masters in Religions," " Conscience," by Dr. Pascal, etc.

The South African Bulletin, August, with " Editorial Notes " and " News and Activities " has an article by Mr. C. E. Nelson on " The Unmanifest made Manifest."

The C. H. C. Magazine, September, concludes " Some Aspects of Political Evolution," by Mr. Corley. Mrs. Besant's article on " Nationalism v. Provincialism " is very instructive. Other small contributions make up a very good number.

The Lotus Journal, August, has the concluding portion of Mrs. Besant's lecture on " Religion and Psychology." Miss Mallet writes on " Beethoven." It is an interesting number.

American Theosophist, August, continues to be interesting. The number contains " Karma and Fatalism," " Mediumship and Clairvoyance," " The Gospel of Joy," " Clairvoyance and Clairaudience," by Hilda Hodgson-Smith, " Brotherhood through Language " by A. P. Warrington, the fifth instalment of " Hints to Young Students," " Vegetarianism," etc.

Among our foreign magazines we have also received : The Cuban *Revista Teosófica*, June-July ; German *Neue Lotus Blüten* of Dr. Hartmann, Finnish *Tietäjä*, including, along with various translations, " The Miracle of the Cross," by V. H. V. ; Scandinavian *Teosofisk Tidsskrift* for July-August ; the East Indies *De GuldenKeten* ; Italian *Ultra* ; Spanish *Sophia* ; the South American *La Verdad* ; all for August ; *The Modern Astrology*, containing " The Signs of the Zodiac analysed " and other interesting matter, *The Modern Review* with a beautiful colored picture of Rāja Rammohun Roy and very readable matter printed neatly and well. Also, *The Vedic Magazine*, *The Dawn*, *The Brahmavadin* and *The Mysore Review*, for July ; *The Oriental Mystic Myna*, *The Prabuddha Bharala*, *Notes and Queries*,

The Indian Review containing the "Resurrection of India" by Mr. H. Crossfield, "Leo Tolstoy," by Arthur Davies, etc., *The Phrenological Journal*, with "The Voice as an index of character," *The Harbinger of Light*, *The Theist*, *The Siddhanta Deepika*, *The Kalpaka*, for August; *The Ceylon National Reformer*, containing "The Village Community and Modern Progress," "The Future Education of the Indian Woman," by Sister Nivedita, "The Dipavamsa and Mahāvamsa," by Prof. Geiger, etc., *The Christian College Magazine*. The *Gujrāti Cherāg* for September is a good number. *The Light of Reason*, is as usual well made up with short but useful articles, including "Common Life," "Cure for Misery," "Happiness," etc.

NOTES.

Dr. Steiner is doing fine work in Europe and his indifatigable energy is marvellous. He has been lecturing this year in Holland and in Norway, outside his own territory, and has lately given a series of lectures in Stuttgart to Theosophists, gathered together from all parts of Germany, from England, Russia, Denmark, Switzerland, France, Austria, Bavaria, on "Welt, Erde and Mensch." Dr. Steiner is a fine orator, as well as a mystic and a thinker, and Germany may well be proud of its General Secretary; as President, I rejoice to see such splendid work being done by a leading member of our organisation.

All readers of the *Theosophist* will be glad to hear that Dr. English writes: "My health has been steadily improving since the first month of my stay here [Ootacamund] and perhaps we shall remain here through October I shall be glad to render assistance in proof-reading, after returning to Adyar, as the Anniversary Report always necessitates considerable extra labor." It was, and is, my hope that a few months' rest, and the release from the strain of work which had to be completed to the hour, would enable Dr. English to give us his valuable help for a long time to come. His experience will be of great use to the younger workers, and the co-operation between young and old is helpful to both.

Headquarters has to suffer a regrettable, but we hope temporary, loss. Mrs. Bussak has remained in Adyar throughout the summer, and her health is much strained. She is therefore returning for the winter to the place in Germany—Weisser Hirsch, Dresden—where she before took a rest-cure, and will go thence to America to visit her mother and to do some T.S. work, joining me on my arrival in the States, and returning with me to India. We all hope that her health will thus be restored, and that she will long be able to work for the Society she loves.



THE THEOSOPHIST.

FROM THE EDITOR.

The fag-end of my tour last month shut out the more important fact that with October, 1908, *The Theosophist* entered on the thirtieth year of its eventful life. It can make a fairly good report to its readers of its progress during the year. October and November went out of print, so we raised the printing order to 1500, reprinting these two issues. 1000 of these go to regular subscribers ; 200 go to press, exchanges, and some T.S. workers who cannot afford to pay for them ; the remaining 300 will be sold as volumes. I have not ventured to raise the printing order this year, but if our readers would find friends who would subscribe, we might raise our sales to 1300, without affecting the 200 free copies. The yearly volume has grown to most uncomfortable proportions, and if readers would prefer it, and will signify their wish, we will follow the example of the *Theosophical Review*, and issue a half-yearly Index instead of a yearly one. I have been so alarmed by the portentous size of the volume for 1906-07, that I am going to bind the 1907-08 in two respectable volumes. Hence these remarks, for others may feel the same.



There will be quite an important function here on November 17th, the thirty-third anniversary of the Foundation of the Theosophical Society. On that day, I hope to hand over to the Treasurer the title-deeds of Blavatsky Gardens, and a tablet inserted in the wall of the bangalow will be unveiled, bearing the inscription : " Presented to the Theosophical Society, in loving memory of H.P. Blavatsky, by some of her grateful pupils, to whom she brought the Light." The gate-tablets for Blavatsky Gardens and Olcott Gardens will also be in their places by that day, and the names of the two Founders will thus be woven into the Headquarters of the T.S.



Students should turn to the interesting article on "Zenna and Dhyāna," by Dr. Otto Schröder in this issue. Everything which throws light on the teachings of the Lord Buddha from sources other than the well-known Southern canon is of profound interest to Theosophists. As H.P.B. told us, the great Teacher known as the Master "K. H." is a Buddhist, but of the Northern School for Buddhism in Tibet and China, which, carried thither in early days, has preserved, according to her, the profound esotericism of the original teaching. If Arhats are no longer found in the South, it is because the training which alone leads to that lofty level has been lost. The Zen Sect, however, as described by D. Schröder, hardly looks likely to give us esotericism.

In the article the word 'ko-an' occurs. The learned Zen priest, alluded to on p. 136, explains that the word literally means 'passport'; hence, if the student cannot find by meditation the hidden meaning of one of these, his progress is stopped on the frontier, as it were, and he cannot pass on into the realms of knowledge beyond.



It is sometimes said by western mystics that eastern Occultism is less perfect than western because it does not recognise the supreme position of 'the Christ.' This is an error. Eastern Occultists do not use the name 'Christ,' which is merely a Greek epithet denoting a stage in super-human evolution, but they know, and bow with profoundest reverence to, the mighty Personage who, during the three years' ministry, used the body of the holy Jesus, the "Spirit of God" who "came down and abode upon him," at the 'Baptism.' There is no reason why they should surrender the ancient names by which they know Him for the comparatively modern Greek term. When the missionary speaks of "winning India for Christ," he knows not that the BEING whom he calls Christ is revered all over the East under other names, as the "Supreme Teacher of Gods and Men," and that the Indian is not so enamored of western names that he should change the title by which he adores Him. To the western world He is the Christ; to us, otherwise. Buddhists call Him the Bodhisattva, the Pure Wisdom; the Hindūs the Jagat-Guru, the World-Teacher. What matter names? it is always HE.



Now and again a western child will talk of his past, and as parents grow wiser the instances of such talk will grow more numerous. A friend lately wrote me of her little son : " He is beginning to talk of what he did *long ago* ! He says he lived in Königstein Castle long ago, and used to shoot through the holes there, and once he shot a dog. He hadn't a daddy, and there were no stairs. He didn't die ; 'I just comed back a boy.' " To one castle he gave a name different from the one it now bears.

* * *

It is pleasant to hear from Hobart, Tasmania, that a room has been taken by the Hobart Lodge for its work, and that increased activity is seen among the members. That is the real value of presidential tours : not the excitement of public lectures, but the quickening of local life. South Africa is very busy in organising its scattered members, and will probably form a Section early in the new year. Our " non-sectionalised areas " threaten to disappear.

* * *

It is a great joy to chronicle, on the threshold of the thirty-fifth year of our life, the formation of the fourteenth autonomous Society within our ranks. There is now duly constituted a Russian Theosophical Society, or, more gracefully, the Theosophical Society in Russia. The seven constituting Lodges are : three in Petersburg, two in Warsaw, one in Kief, one in Kaluga. One or two Lodges were not represented in the Convention, as they apparently preferred dependence upon Germany to independence, but they now seem inclined to fall, as is proper, into their own national organisation. Some members have received much help from our good colleague, Dr. Steiner, and naturally cling to his guidance. But they will probably soon recognise, under that very guidance, that their bodies should discharge their duties to the nation that bore them, wherever their inner life may strike its roots. External foreign dependence, especially in an autocracy like Russia, is apt to rouse political jealousy, and the Theosophist should everywhere be a good citizen.

* * *

The Convention was held at Kief, with Melle. Nina de Gernet—who did such heroic service under the Red Cross in the Russo-Japanese war—as President, and Mr. Nicolas Pissareff as Vice-Presi-

dent. Mme. Anna Kamensky is the first General Secretary. I have ratified the Rules, and the Charter will be issued immediately. Let all our members the world over, for love of H. P. Blavatsky our Russian Light-Bringer, give cordial welcome to this youngest child of the Theosophical Society.



The feeling in England against the methods of dealing with disease connected with the names of Jenner and Pasteur is steadily growing, as is shown in the increased public interest in discussions thereupon. A long controversy has been going on among the Hebrews on the value and danger of vaccination, and the use of this 'preventive' is being largely challenged. Mr. Arnold Lupton, M. P. has a letter in the *Amrita Bazar Patrika*, on the "failure of vaccination and the serum treatment generally." Mr. Lupton condemns the anti-toxin treatment of diphtheria, and says that in Hull, where the anti-toxin serum was distributed free of charge, the number of deaths attributed to diphtheria increased fourfold. I should be glad if some English reader could send me the figures on this, with the authority on which the statement is based. The main objection to all these artificial methods of meeting disease is that they turn people away from the only sound methods, cleanliness, sanitation, a pure life, and well-chosen diet. In addition to this, even in the cases in which people may be rendered temporarily immune from one form of disease, they are rendered more liable to others, so that the safety is entirely illusory. Let us hope that the League in the T. S. Order of Service for the abolition of Vivisection, Vaccination and Inoculation—three closely intertwined evils—may be useful in England. Dr. Louise Appel, M.B., B.Sc., B.S. (Lond.) is doing great service in this.



Miss Appel is known to our readers by her articles in these columns. She took a useful part in the great Abolitionist Congress lately held at Geneva; the Congress Programme gives Dr. Helen Wilson, Dr. Louise Appel, Miss Emily Ford, Lady Bunting and Miss Whitehead as the official representatives of the Ladies National Association for the Abolition of State Regulation of Vice. The *Journal de Genève* characterises her paper as "un remarquable travail," and it seems to have made a marked impression. In the *Jewish Chronicle*,

also, she has contributed some valuable arguments against the worship of the fetish vaccination. Dr. Appel's wide knowledge and varied medical experience make her aid invaluable in the war waged by occult science against the unnatural and dangerous poisons with which modern medicine is now afflicting humanity. Dr. Appel is the more useful in that she never hides her theosophical colors. She writes and speaks always as a Theosophist.



Another interesting Congress was that for The History of Religions, meeting at Oxford. Sir A. Lyall, in his presidential address, made some points that have often been urged on theosophical platforms: religious wars were "unknown on any great scale to the ancient civilisations;" under Hindūism and Buđđhism "governments have been absolute and personal; the religions have been popular and democratic;" the tenets of Hindūism "have never been circumscribed by a creed; its free play has never been checked or regulated by State authority." Dr. G. A. Grierson slew once more the false idea that Hindūs do not recognise the unity of God; he pointed out that "the cult of the millions of minor 'Gods'..... corresponds to the *dulia*, or secondary veneration paid to saints and angels as the servants of God. Even the unlearned Hindū keeps this polytheistic mask to the worship of the one God on a different plane of thought." Every one who knows anything of Hindū life is well aware of this, but, in view of the presentation by some missionaries of the "poor heathen," it is well that it should be stated authoritatively.



The Rev. Gibson Smith is being persecuted in New Zealand for his theory of the atonement, as set forth in his book, *The Christ of the Cross*. In a sermon lately preached at Wellington, he gave an account of the genesis of the book. The most interesting part was as follows (he was in great mental distress at the time, and was thinking of giving up the ministry):

I was sitting at my desk writing to a friend, when suddenly it seemed as though the little room were filled with light inexpressibly soft and beautiful. I knew perfectly well that there was no real light there, yet I found myself looking up to the roof as if to trace its source. It seemed as though a beam of this spiritual light pierced straight into my heart, and struck upon something

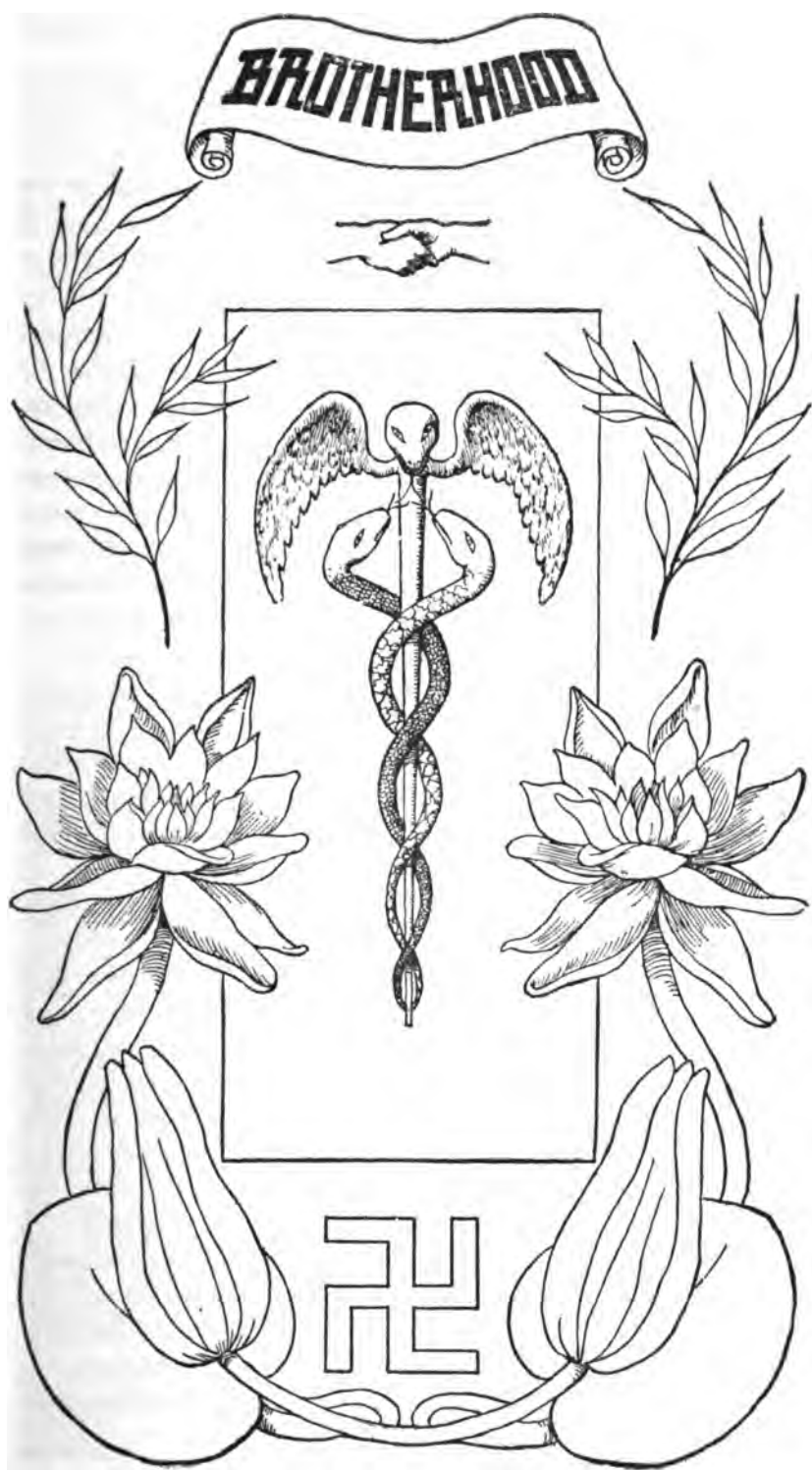
there which immediately glowed into a similar light and began to show full beams of shining, dazzling radiance. At the same time, though no words were spoken, this meaning was revealed to my soul just as though it had been attired in actual words, "God loves you for the Christ within you." Ineffable heavenly love flowed in upon my soul, and more than satisfied its hunger, and with the love itself came also the truth. Above love there was a message to my understanding as well as my heart. That the spiritual world, which formerly had seemed almost a chaos of perplexities, was revealed to me as a world of holy and beautiful law, in which nothing happened by chance or without a reason, and with a quiet, inexpressible joy I saw all the dark things grow plain and clear, and testify to the reasonableness of the truth of God.

Theosophists will joyfully recognise the reality of this beautiful experience, and will be glad that Mr Gibson has the courage to be faithful to the light he has received. He says, with quiet dignity, that he has given in his book the very best he had to give, and that, if the Presbyterian pulpit is closed to him, he must go elsewhere, so that he may be able to say : "I have not been disobedient to the Heavenly Vision." May his church be wise enough not to drive him out. It is a joyous thing to notice how the avenues of communication between the worlds are being opened once more.

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It may interest friends to know the financial side of the Australian and New Zealand tour. The receipts at the lectures for which a charge was made at Perth, Fremantle, Adelaide, Brisbane, Sydney, Melbourne, and Launceston amounted to £1,501-19-3. Out of this were paid all local expenses, leaving a total profit of £1,064-8-0. Travelling expenses to and from India for myself, and rail and other expenses within Australia for Mrs. John and myself, amounted to £156-18-5, leaving £907-9-7 to be divided between the Section and myself, representing Indian work, in the proportion of one to two ; so the Section has £302-9-10 and myself £604-19-9. I have not yet received the New Zealand details, but the General Secretary writes me that my share is £140, raising the total in my hands to £744-19-9.

When I know how much I am liable for for building at Adyar, for oil-engines for pumping water, and other expenses already incurred, and not chargeable under the T.S. budget, I shall be able to allocate the money. The Sections and India have all profited by the admirable business arrangements carried out by the General Secretaries and their bands of voluntary workers. Without this, no financial success could have been secured.





MUSIC AND THEOSOPHY.

A FEW THOUGHTS.

IT has occurred to me as a student of the one and the other to jot down a few of many useful analogies which may be drawn between the study and application of Music, the Art of Divine Sound, and the study and application of Theosophy, the Art of Divine Wisdom.

The Divine Sound and the Divine Wisdom are both eternal verities beyond our capacities of comprehension ; but in our efforts to unfold ourselves, in our puny attempts to realise things in their essence, we examine the fringe of each of these subjects, according to our capacities, and bring them down into the intellectual world, where the one is studied as Music and the other as Theosophy—both labels meaning widely different things, according to the relative capacities and the development of each student.

At the root of Theosophy is the Logos ; at the root of Music is His uttered Word. Certainly the former comprehends the latter, but it is by means of the latter, the art of sounds as we know them down here, that I want to draw a few analogies, which may broaden our conceptions as regards the former, namely Theosophy, when it also is brought down to the limitations of our every-day life.

So let us leave the high latitudes of abstractions and come to earth.

There is a very real bond of brotherhood among artists—it is true of all arts, but I am confining myself to music. Strangers meet and on this subject fraternise at once. They sink all differences of caste, race, creed, etc., and become fellow-worshippers at the shrine of the muse. The bond of sympathy is strong in the love for the Art. In the Theosophical Society it is the same—very nearly ; but we are children as yet in the present incarnation of Theosophy, and are apt to behave differently when views clash.

Except where professional interests are concerned, and where material ends are the source of contention, two musicians meeting by chance will soon exchange views, and the greater of the two will at once understand the point to which the other has attained, and, unless the former is a mere fool trying to show off his superiority, he will confine his conversation to those subjects that the other is

capable of understanding ; he will take in at once the category to which the other belongs ; he will stimulate the other's interest just a little beyond the limit his friend has reached, while encouraging him as regards the ground already covered.

Supposing one conversant with the bigger classical works, and the intricacies and beauties of the greater masters, comes across one who, unable to comprehend the greater masters, rejects them as dull and ponderous and untrue to his aspects of life, extolling on the other hand the vivid coloring and the living interest of the lesser opera writers who deal with facts that he can understand, and that are more real and more immediate to him ; would his friend, the greater musician, continue to cram down his throat the intrinsic value of Bach's Fugal and Choral Works, or the mighty conceptions of Beethoven's Symphonies ? Would he even feel annoyed or despise him because these masters meant nothing to him ? Because he was incapable of understanding or of feeling them ? Assuredly not ; he would probably talk to him only of those works that the other admired ; he would explain those very works in a fuller manner than the other had as yet been able of himself to grasp ; he would point out to the other the virtues and deficiencies of those works, and would lead him gradually to feel that they only represented a certain stage, showing at the same time that it was possible to go further. Implicitly the other would in turn feel that his friend knew all he did, and more, of that aspect of the music and that his greater grasp came from his more extended view-point. He would later on, when his own views began to shift, come to that friend for advice and help.

Suppose again he were less tractable than in the instance I have just taken ; suppose he was a bigot about a certain class of music—say dance-music or operettas, as being those that attracted most people and gave best return, besides offering pleasure and amusement to far greater numbers.

Even in such a case no true musician, who was an artist and a lover of music, could possibly feel any impatience with the man. In the first place he would understand all and much more than the other could, and in the next place he would know that when that man had had his full of the lighter music, his inner sense of harmony would push him into another and higher stage. No discussion

would be necessary ; he would listen to the man's views and let him go his way, perhaps pointing out to him the best works of the class the other preferred.

The difference of method, frequently, in the Theosophical Society is too painfully obvious to most of us in our own experiences, and all over the world, to permit of my dwelling on the analogy. The lesson, I take it, holds good.

Let us pass to another analogy : How does the musician develop his talents ? In a not dissimilar manner to that suggested by Kṛṣṇa to Arjuna, *viz.*, " by attention and constant practice," which being interpreted in this case means, by an attitude of interior listening by which the periphery of your awareness is extended, and by the constant practice of bringing down into actuality the nascent ideas of which you increasingly become aware.

A man may be a really great musician, in the sense that his degree of awareness of the intricacies and beauties of even great masters' works is very extensive ; in the sense even that he may have a thorough knowledge of how and when all the greatest works were written and by whom ; he may be even gifted with an exceptional ear and an interior aristocracy of feeling. But—and there are many such—he can neither play, nor sing, nor compose ; of what use is his talent to the world at large, except perhaps as a force on the planes of feeling and of mind ? He may, at the most, be a useful critic, a guide of those who, unlike him, are articulate and can externalise their art. One need not be hard on him, for he too has his use. It may not be his fault, but his karma, that he is born dumb and unable to voice among men his inner capacities. The very fact of the existence of those faculties in his innermost composition denotes the possession of one aspect of spiritual light ; he hears God's Voice in creation ; he is unable, possibly for his sins, to make others hear some of it through his means. If he is a writer or a critic, he can vicariously get others to understand what he hears, and so pass it on to the exterior world.

We also have such as these in our Society, and we should bear with them. The bitterest and most captious criticisms may often be but the inarticulate utterance of the dumb, unable fully to express themselves, or the heart's outcry for the power of speech.

On the other hand, take the musician who possesses some gift

of utterance. Deep inside him, as in the case of the musician who is dumb, he hears the uttered Word manifest in creation. As the wind of the Breath of Life goes through the world's Æolian Harp, ever changing in its correlations and harmonies, yet never ceasing in its eternal flux and reflux, so the musician tries to register that small fraction of its passing moods and modulations that he is capable of withholding and bringing down into actuality.

He finds the Eternal Voice in Nature, he finds it in men ; everywhere in everything, in its myriads of varieties, in its countless rhythms, in its endless tonalities, everywhere and at all times God's word is being uttered. Any wonder then that his attitude should be one of listening, should be that of attention ?

And as he listens and feels the growing wonder of hearing, and realises that there are some, who, being participants in the harmonious whole, are yet unable themselves to actualise their hearing, must it not become impellent to him to try to become a channel that through him others may increase their powers of awareness ? And so he begins life after life the development of the faculties whereby in course of time he may become a channel. This, the long period of constant practice.

It is important to remember that the works of great Masters, the whole curriculum of training, the wide range of study of other people's work, all serve only as lesson books, as helps, but are nothing as compared to direct knowledge, to the value of direct hearing and direct creation—by creation I mean direct bringing down into actuality of one's own conceptions. That is the beginning of personal utterance ; in itself, as all beginnings, it may be of paltry value to others, but it is the certain promise of articulate speech in the future.

Though we be as grains of sand on the sea shore, no two are alike, yet each can reflect the light of creation in a new way. Each has in him that individual distinctive touch which is the inheritance of the Monad as it reveals its Self in itself.

So in Theosophy, all the teachings, all the books, all the material we gather round us to enrich our experience, to awaken the Self in us, have their chief value for us as means whereby we may begin to know for ourselves. And the first direct perceptions, the first direct utter-

ances, are of far greater value to us, individually, than the reflected conception of others.

But too often both in the realms of the Eternal Voice, as in the worlds of Eternal Wisdom, we forget to listen and therefore we do not hear ; and not hearing we impotently fall back on what others have heard ; and so, as our experiences and our opinions in this are all different, our natures clash, and in the din of confusion we forget the harmony of origin, we lose the master-tone.

It is in these summer months that everyone, who has the chance, goes to Bayreuth to hear the great symbolic Dramas of one of the world's greatest sons of music. Forty years ago the stereotyped musicians execrated his innovations ; they did so because Wagner spoke as he heard, and they indeed could not understand for they were accustomed to set phrases, the form of which had to a great extent become crystallised by habit and incapable of further elasticity, unless traditional barriers of convention and usage were broken down. Wagner was sent to show that the Life-force could fashion its own form anew, when the old form had become too rigid for the fuller expression. His work proved that "Conventions are not realities," and the reality of the genius grows to be in time the convention of the masses. And when this happens, and the form has served its purpose, a new messenger is sent, who, working at first almost alone, by sheer inherent force of direct perceptions, slowly and eventually gathers round him an ever increasing number of those whose awakening perceptions can take the new revelation.

In the interpretation of Music, as in the interpretation of Theosophy, to really hear either, man must rise above his normal pigmy self. The brain is stilled, the attention is held in suspense, yet reaching out to the utmost, the emotions are firmly reined in, the mind is made to lift itself into its highest powers of grasping the whole, the intuition is given full play, and as far as he is able the man becomes, is, lives and has his being, his soul, in the image with which for the time being he is identifying himself.

His three lower vehicles are harnessed as steeds to the chariot, and the Ego is the driver, handling the reins, controlling or giving full play now to this horse, now to that, as they gallop in the beyond. And as the excursions into these regions increase, as his experience extends, so will the seeker ever roam further and further into space

until he hears the ' Music of the Spheres ' and links it on to the Music of his Soul. And when that happens, I take it, no further discord is possible for him, who is cognisant of the all-harmony. Everything, everybody, is understood in its relation to the whole. Every apparent discord has its place, for he not only can hear how and why it occurs, but he has by attention and by practice rendered it possible to convey to others, in the measure of their understanding, the answer which to each will be satisfactory as a glimpse of truth. And this is what we call Wisdom—Theosophy, the Divine Wisdom that we are to acquire each for himself by Harmony, by the comprehension of Union, that is by Yoga, that is by "attention and practice."

WILLIAM H. KIRBY.

EVANESCENT PLEASURES.

But pleasures are like poppies spread,
 You seize the flower, its bloom is shed ;
 Or like the snowfall in the river,
 A moment white—then melts for ever ;
 Or like the borealis race,
 That flit ere you can point their place ;
 Or like the rainbow's lovely form,
 Evanishing amid the storm.

ROBERT BURNS.

I claim you still, for my own love's sake !
 Delayed it may be for more lives yet,
 Through worlds I shall traverse, not a few ;
 Much is to learn, much to forget,
 Ere the time be come for taking you.

ROBERT BROWNING.

THE EDUCATION OF CHILDREN FROM THE STANDPOINT OF THEOSOPHY.

(Continued from p. 28.)

AS the muscles of the hand grow strong and powerful when they do work conformable to them, so the brain and the other organs of the physical human body will be directed towards the right path, if they receive the right impressions from their environment. An example will best illustrate the point in question. A doll can be constructed out of an old piece of cloth, by making two corners serve for arms, two for legs and a knot for the head, with the eyes, nose and mouth painted in ink—or a would-be beautiful doll can be bought for the child with real hair and painted cheeks. The latter, it is hardly necessary to say, is really horrible, and is calculated to ruin the child's sound æsthetic taste for life. Here the question of education is quite a different one. If the child has the rag-doll to look at, it has to complete out of its own imagination the impression of a human being which the doll is intended to convey. This work of the imagination helps to build up the forms of the brain, so that it opens as the muscles of the hand expand by doing their natural work. When the child possesses the so-called 'beautiful doll,' there is nothing further for the brain to do. It becomes, as it were, stunted and dried up, instead of expanding itself. If people could look into the brain after the manner of the occultist and see it building itself up into forms, they would certainly only give their children that kind of plaything which is really able to stimulate the creative powers of the brain. All toys that are only composed of dead mathematical forms have a desolating and deadening effect on the child's formative powers, whilst on the other hand everything that stimulates the perception of something living tends to influence in the right direction. Our materialistic age produces but few good toys—such for instance as that in which two movable pieces of wood are made to represent two smiths facing one another and hammering at some object. Such things may still be bought in the country. Very good also are those picture books in which the figures are made to be pulled by strings, thus enabling the child to transform the dead picture into a representation of action. All this produces an inner activity of the organs, and out of this activity the right form of the organs builds itself up.

Of course these things can only just be indicated here, but in the future occult science will be called upon to point out that which in each particular case is necessary, and this it is able to do. For it is not an empty abstraction, but a body of vital facts quite able to furnish the guiding-lines for practical matters.

One or two further examples will serve as illustrations. According to occult science a so-called nervous excitable child should be treated differently from a lethargic and inactive one, with regard to its surroundings. Everything must be taken into consideration, from the color of the room and the various objects by which the child is generally surrounded, to the color of the clothes in which it is dressed. One will often do the wrong thing, unless one is willing to be guided by occult science, for a materialistic tendency will in many cases hit on just the opposite of what is right. An excitable child should be clothed and surrounded with red or reddish-yellow colors, whilst for the opposite type of child, blue or bluish-green should be selected. For in accordance with the color used outwardly is the complementary color produced inwardly. Thus, for instance, green is produced by red ; orange-yellow by blue, and of this one may easily be convinced by looking for a time on a spot of a particular color and then quickly directing the eyes to a white surface. This complementary color is produced by the physical organs of the child, and in turn reacts upon the corresponding organic structures necessary to the child. Red in the environment of an excitable child produces inwardly the green complementary picture. The activity thus produced by the sensation of green has a calming effect and the organs take upon themselves the tendency to composure.

One rule must invariably be taken into consideration at this period of life—that the physical body has to create for itself the standard of what is suitable to it. It does this through the corresponding development of desire. Generally speaking it may be said that the healthy physical body desires only what is good for it. And as long as it is a question only of the physical body of the growing child, one ought to notice carefully what it is that is sought by the healthy desires, cravings and pleasures. Joy and pleasure are the powers which draw out the physical forms of the organs, in the best way.

A very great error may be committed in this direction by not placing the child in the suitable physical conditions with regard to its environment. This can especially be the case with regard to the instinct of nourishment. The child can be overfed with things that make him completely lose healthy instincts of nourishment whilst through correct feeding they can be preserved for him so fully, that he will ask (even to a glass of water) for that which under given circumstances is good for him, and will refuse anything that may be harmful. When occult science is called upon to construct an art of education, it will be able to specify, even to the particular articles of nourishment and table luxuries, all that has here to be considered. For it is a practical teaching, applicable to life, and no mere colorless theory—as indeed one might suppose it, from the mistaken manner of many Theosophists of to-day.

Among the forces therefore which affect the physical organs by moulding them, must be included an element of joy with and amid the surroundings. Let the guardian be cheerful of countenance, and above all things let there be true and not artificial love—a love that flowing warmly through the physical environment, as it were, incubates, in the true sense of the word, the forms of the physical organs.

When, within such an atmosphere of love, the imitation of healthy models is possible, the child is in his right element. Special attention should therefore be given that nothing may happen in the child's environment that he should not imitate. Nothing should be done, that would oblige one to say to the child : "you must not do that." Of the way in which the child seeks to imitate, one may be convinced when one observes how it can copy written letters long before it can understand them. It is indeed an advisable thing for the child to copy the written characters first, and then later to learn their meaning. For imitation belongs to the developing stage of the physical body, whilst the mind responds to the etheric body, and this latter ought only to be influenced after the time of the second teeth, when its outer etheric covering is gone. Especially should the learning of speech by means of imitation take place in these years. For by *hearing* the child best learns to speak. All rules and artificial teaching can do no good at all.

In the early years of childhood it is especially important that such means of education as, for instance, songs for children should

make as beautiful a rhythmic impression on the senses as possible. The importance lies particularly in the beautiful sound rather than in the sense. The more invigorating the effect which anything can have upon the eye and ear, the better it is. The power of building up the organs which lies in dancing movements when put to a musical rhythm, for example, must not be under-estimated.

With the change of teeth, the etheric body throws off its outer etheric covering, and then the time begins in which the training of the etheric body may be carried on from without. One must be clear as to what it is that can influence the etheric body in this way. The transformation and growth of the etheric body signify, respectively, the transformation and development of the affections, the habits, conscience, character, memory and temperament. One is able to influence the etheric body by pictures, by example, by regulated guidance of the imagination. Just as one ought to give the child, until it has reached the age of seven, a physical model which it can imitate, so too, in the environment of the developing child, between the period of the second teeth and that of puberty, everything should be brought into play that possesses an inner sense and value upon which the child may direct his attention. All that conduces to thought, all that works through image and parable, has now its rightful place. The etheric body develops its power when a well regulated imagination is directed upon that which it can unravel or extract for its guidance from living images and parables, or from such as are addressed to the spirit. It is concrete and not abstract ideas that can rightly influence the growing etheric body—ideas that are spiritually rather than materially concrete. A spiritual standpoint is the right means of education during these years. It is therefore of paramount importance that the young person at this period has around him in his guardians themselves personalities through whose points of view the desirable intellectual and moral powers may be awakened in him. As imitation and example are the magic words for the training of children in their early years, so for the years now in question the corresponding words are hero-worship and authority. Natural and not forced authority must supply the immediate spiritual standpoint, with the help of which the young person forms for himself, conscience, habits and inclinations, brings his temperament into regulated paths and wins his own outlook on this world.

The beautiful words of the poet : " everyone must choose his own hero, in whose steps he may find the way to Olympus," are of special value with regard to this epoch of life. Veneration and reverence are powers that assist the etheric body to grow in the right way. And he to whom it is impossible, during this period, to look up to anyone with unlimited reverence, will have to suffer on that account for the rest of his life. When this veneration is missing, the vital forces of the etheric body become stunted. Picture to yourself the following in its effect on the youthful disposition : a boy of eight years of age is told of a person highly-esteemed. All that he hears about him fills him with holy awe. The day draws near on which he is to see this honored person for the first time. A profound reverence overcomes him when he hears the bell-ring at the door, behind which the object of his veneration is to become visible. The beautiful feelings which are produced by such an experience, belong to the lasting acquisitions of life. And *that* man is fortunate, who not only during the happy moments of life, but continuously, is able to look up to his teachers and instructors as to his natural authorities. To these living authorities, to these embodiments of moral and intellectual power, must be added, the authorities perceived of the spirit. The grand examples of history, the tales of model men and women, must fix the conscience and the intellectual tendency—and not abstract moral truths, which can only do their right work, when, at the age of puberty, the astral body is freed from its astral covering. One ought especially to guide the teaching of history into courses determined by such points of view. Before the time of the second teeth, the stories, fairy tales, etc. which are told to the child, can only have for their aim, joy, recreation, and cheerfulness. After this time it will be necessary to use forethought concerning the matter that is to be related, so that pictures of life, such as he can beneficially emulate, may be set before the soul of the young person. It must not be overlooked that bad habits can be ousted by pictures correspondingly repulsive. *Warnings* against such bad habits and tendencies are at best of little avail, but if one were to let the living picture of a bad man effect the youthful imagination, explaining the result to which the tendency in question leads, one would do much toward its extermination. One thing to bear always in mind is, that it is not abstract representations that influence the developing ethe-

ric body, but living pictures in their spiritual clearness, and, of course, these latter must be applied with the utmost tact, for otherwise the opposite to what is desired will be the result. In the matter of stories it is always a question of the way in which they are told. The verbal narration of a tale can therefore not be successfully replaced by a reading of it.

During the time between the second teeth and puberty, the spiritually pictorial, or, as one might also call it, the symbolical representation ought to be considered, in yet another way. It is necessary that the young person should learn to know the secrets of nature, the laws of life, as far as possible through symbols and not by the means of dry and intellectual ideas. Allegories about the spiritual relation of things ought so to reach the soul that the lawfulness of existence underlying the allegories is rather perceived and divined, than grasped by the means of intellectual ideas. The saying that "all things transient are only symbols" ought to form an all-important motto for the education during this period. It is very important for a person to receive the secrets of nature in allegories, before they appear to his soul in the form of natural laws, etc. An example will make this clear. Supposing one wished to speak to a young person of the immortality of the soul, of its going forth from the body, one might as an instance make the comparison of the butterfly emerging from the chrysalis. As the butterfly comes forth from the chrysalis, so the soul comes forth from the shell of the body after death. No one who has not previously received them by means of some such image, will adequately grasp the right facts in the abstract ideas. For by such a simile, one speaks not only to the intellect, but also to the sensations and feelings, to the whole soul. The young person having gone through all this, approaches the affair in quite a different mood when it is given to him later in intellectual conceptions. Indeed the man who cannot first approach the riddle of existence with this feeling is much to be pitied. It is necessary that the teacher should have similes at his disposal for all natural laws and secrets of the world.

In this matter it is quite clear what an enriching effect occult science must have upon practical life. Any one constructing from a materialistic and intellectual mode of representation, similes for himself and then propounding them to young people, will usually

make but little impression upon them. For such a person ought first to puzzle out the similes himself with all his mental capacities. Those similes which one has not first applied for oneself, do not have a convincing effect on those to whom they are imparted. When one talks to somebody in parables, then he is not only influenced by what one says or shows, but there runs a fine spiritual stream from the speaker to the hearer. Unless the speaker himself has an ardent feeling of belief about his similes, he will make no impression on the one to whom he gives them. In order to create a right influence, one must believe in one's similes oneself as if in realities ; and that can only be done when one possesses the mystical tendency, and when the similes themselves are born of occult science. The real occultist does not need to worry about the above-mentioned simile of the soul going forth from the body, because for him it is a truth. To him the butterfly evolving from the chrysalis represents the same experience on a lower stage of nature's existence, as the going forth of the soul from the body at a higher stage of development. He believes in it with all his might, and this belief flows forth as if in invisible streams from the speaker to the listener, and produces conviction. Direct life-streams then flow forth from teacher to pupil. But for this end it is necessary for the teacher to draw from the full source of occult science ; it is necessary that his word and all that goes forth from him, should be clothed with feeling, warmth and glowing emotion from the true occult view of life. For this reveals a magnificent perspective on the whole subject of education. Once the latter allows itself to be enriched from the life source of occult science, it will itself become permeated with a profound vitality. It will give up groping in the dark, so common in this particular domain of thought. All arts of education, all educational sciences, that do not continuously receive a supply of fresh sap from such roots, are dried up and dead. For all world-secrets, occult science has fitting similes ; similes not rising from the mind of man but drawn from the essence of things, having been laid down as a basis by the forces of the world at their creation. Occult science must therefore be the basis for any art of education.

A power of the soul to which particular attention ought to be given at this period of development, is that of memory. For the cultivation of the memory is connected with the transformation of

the etheric body. This has its effect in the fact that precisely during the time between the coming of the second teeth and that of puberty it becomes free, so that this is also the period in which the further development of the memory should be looked after from outside. The memory will be permanently of less value to the person in question, than it might have been, if at this period what is necessary to it is neglected. That which has thus been neglected cannot afterwards be retrieved.

An intellectual and materialistic way of thinking is liable to bring about many mistakes in this direction. An art of education arising from this way of thinking is easily prejudiced against that which is acquired merely by the memory. It will not tire at times of directing itself with the greatest ardor against the mere training of the memory, and rather makes use of the most ingenious methods that the young person may not mechanically absorb what he does not really understand. An opinion merely intellectual and materialistic is so easily persuaded that there is no means of penetrating into things except by abstract ideas ; it is only with difficulty that thinkers of this kind come to the conclusion that the other subjective powers are at least just as necessary to the comprehension of things, as the intellect itself. It is not merely a figure of speech to say that one can understand just as well with the feelings, the emotions, the mind, as with the intellect. Ideas are only one of the means by which to understand the things of this world, and only to materialists do they appear the only means. There are of course many people who do not imagine that they are materialists, but who nevertheless consider an intellectual conception to be the only means of comprehension. Such men profess perhaps to hold an idealistic, perhaps even a spiritual conception of the world and of life. But the attitude of their souls toward both is materialistic. For the intellect is, as a matter of fact, the soul's instrument for the comprehension of material things.

DR. RUDOLF STEINER.

(To be concluded.)

CONCERNING PRACTICAL POLITICS.

Two are better far than one
For council or for fight.

SO the rhyme runs, and in its advice is the germ of all true policy or politics. That "it takes two to make a fight" has been generally accepted as a self-evident fact, but history has been written as a consequence of the evolution of the idea that two are better for council than one. In early times, one, the Chief or King, constituted the whole council ; he was autocrat ; he decided for all ; no second voice was needed ; no second voice was at the time demanded. But with the growth of self-consciousness, of individuality, in the units of the ruled masses, there arose in the most advanced a strong and urgent desire to take a part in coming to conclusions and issuing commands, the result being the co-operation in council, first of the nobility, and later, as the power of the middle class grew, of the 'common people'. The struggle for a share in the management of the State by both these 'Lords and Commons' was accompanied by a rapidly diminishing power in the person of the King, consequent on the increasing understanding which each unit had of its own legitimate status. This naturally caused each to think less highly of a power which stood on no greater right than heredity. Hence in these days we find the newest and most advanced countries have abolished the office of Kingship entirely.

Further, men's minds are beginning to grow more conscious of the unity and brotherhood of all men. Since science has begun to preach the evolution of man, of each and every man, from the same lowest form of life, and through the same media, a levelling down on one side, and an ennobling on the other side, of class distinctions, is rapidly taking place in all thinking men's minds, and this at a time when the advantages of compulsory education are making it possible for a continually increasing number of people to formulate their thoughts, and to give them adequate expression. Not for much longer can mankind allow itself to be divided merely into the two classes of the rich and the poor, the nobility and the commons, the exploiters and the exploited. The time is fast coming when no man shall be called common, for each equally possesses the divine right of Kingship in his own person. This phase of self-consciousness is bringing in its train true reconstructive schemes of government ; it is

making possible socialistic propaganda, the teachings of which could not take root and grow as they are doing, were the soil not ready. Many signs now indicate the diminishing power of such an arbitrary 'two in council' as is produced by separating those who have a 'handle' to their name from those who have not ; or, in the newer countries, those who have made great piles of money at the expense of their brothers and sisters, from those who are only the workers—plutocracy *versus* democracy.

This is the rationale of the present movement in England towards the abolition of the House of Lords, and it is significant that it is at the same time that a new voice is being raised as claimant to that place as second in council which will eventually be vacated by the aristocracy as such. Movements like these always overlap one another in point of time, and it will be only *pari passu* with the diminution of power in the older force that the increase in the new will take place.

In modern history, till these days, the western world has been under the dominion of the power of *force*. Kingdoms have been annexed by *force of arms*, victories have been gained by sheer physical force of numbers, by strength in the art of butchery. But now there are signs in the times that diplomacy not physical force, the pen not the sword, the mind not the body, is to be the weapon of offence and defence in the campaigns of the nations.

This is really indicative of the *change of plane* of the whole field of practical politics, and it is another proof that an Age is coming to an end, and that a New Age is beginning, though the transition period must necessarily be an extended one in the protracted yugas through which the world is now passing. When force reigned, it could be wielded only by those who were physically strong enough to do so, and as Nature has made one sex—the masculine—more powerful bodily than the other—the feminine—all council, all law-making, all the art of government, was administered by men, to the entire exclusion of women.

But while force pertains specially to the male, mind is a common property of both men and women ; and in this new government by mind, both can demand an equal share. Now this is just what is happening ; the time is ripe, the world's thought is softening, the minds of men are uniting so as to band their one sex into a unity of

brotherhood without class distinctions ; there is being left only 'one in council' ; there is again being formed an autocracy, this time of sex. But Nature works as a duality in this world of manifestation ; only through the union of masculine and feminine can the manifestation continue ; and it is at this crisis that the Unseen Helpers of the Race-evolution have inspired a certain band of women to sound with no uncertain note their demand for enfranchisement, their claim to the right of a full and equal share in the government under which they, as well as men, live, and work, and think.

The creation of masculine and feminine did not start with the creation of Adam and Eve, the human species. The duality of sex is a concomitant of all organic creation, of all evolution ; but this duality is an equality of two distinct qualities, not one a superior, and the other an inferior division. Such complementary qualities can, however, only be shown under an equality of condition, and this latter is what has been lacking so far.

The growing sense of responsibility that has been arising in women as self-conscious individuals is causing such a demand for equality of opportunity with men as has not been heard before, and such a burning question has this enfranchisement of women become that till it gets some satisfactory answer it will never be silenced.

The need for the feminine element in all departments of life is continually becoming more pronounced. In religion, this is shown by the increasing honors which are being bestowed on the Virgin Mary by the Roman Catholic Church ; while in Protestant sections of Christianity this need for the feminine presentation of the Godhead has been felt and expressed by Christian-Scientists, who always use the dual appellation, Father-Mother ; and there is a growing tendency in all Protestant communities to draw more and more attention to the feminine qualities of the Holy Spirit, the feminine Person in the Trinity. In Philosophy, in Art, in Music, there is a reaching out to the mystical, the beautiful, the imaginative, the emotional, the intuitive, rather than the pessimistic, the realistic, the cold, the intellectual ; in short, the World-Mind seems to be seeking to manifest itself specially in a feminine vehicle, instead of in the masculine form which it has honored so long. This is the swing of the pendulum of evolution which may not be interfered with, and

the will of Cyclic Change cannot be frustrated. Accordingly, in the world of politics, one will find that as the divisions between the various classes of the masculine portion of the electorate disappear, a new division of the council will arise composed of women and their representatives ; the government of the nation will then be controlled by men and women, the fundamental duality of the world, and it will only be when the perfect equilibrium of these two shall be accomplished that the true Marriage Feast shall be made ready, that the beginning of miracles shall take place, that the transformation of the water which purifies into the wine which nourishes and stimulates shall be effected.

That one sex can possibly know equally and cater for the requirements of two is an illogical position that must strike an impartial judge. It is anything but practical politics which allows men to legislate on all questions which affect women and the conditions under which they live and work, while at the same time women are available to act in conjunction with them. It might be different if women were ignorant, uneducated slaves ; even then, men's laws should be aimed at freeing such a class of society, for no body of individuals can remain in a degraded condition without having a bad effect on the whole community. Imagine the present conditions reversed, the feminine sex alone laying down the law for *all men* as well as for themselves. The very thought seems absurd, yet this is the position which men arrogate to themselves without the faintest blush for their temerity. Even when they are reminded of their autocratic position, they cling all the more tenaciously to it, urging that they are entirely dominated by feelings of chivalry when they maintain that women must not be allowed to enter politics, by this excuse inferring a different law for men and women, an idea which brings untold evil in its train. This law takes it for granted, either that man is so superior to woman that he can touch pitch and not be defiled by it, as—being the weaker vessel—she would undoubtedly be ; or that man is an inferior race, to whom alone the dirty work should be given, and instead of aspiring for the companionship and co-operation of those who might elevate them, they presume to dictate conditions, oftentimes lowering and degrading to those whom they think more refined than themselves ; thus showing how unreal is this so-called chivalry, this regard for the ' better half ' of the race,

True regard for women should show itself in opening the doors of political freedom and sex equality through which so many women are desirous to pass, rather than in compelling these same women to force these doors back against their so-called protectors, who with all their power are holding them closed against them.

Never will peace and human nature meet
Till free and equal man and woman greet
Domestic peace.

For many centuries women have been content to fill an unacknowledged place as capable, thinking citizens. They have acquiesced in man's admiration of them as play-toys, as things of beauty, but not of State value. But the time has come, as was inevitable, for woman to awaken to her true importance as an individual, who possesses power and knowledge sufficient to justify her demanding an individual's share in the nation's housekeeping. The essence of all politics is that they be practical means to a practical end.

In this sphere of practicality, who gains a greater training in economy, in forethought, in ways and means, in details, than a housewife? She has faithfully served a long apprenticeship in 'little things', and now that she is seeking to extend her sphere of influence, she may still be trusted. He who best knew human nature said truly: "He that is faithful in that which is least is faithful also in much." The experience of women would be invaluable in dealing with such practical schemes as education, pensioning, or housing, for their daily lives touch all these problems in a practical and constructive way. Those men who are most imbued with earnest desire for practical and fully representative government are welcoming the proffered co-operation of women in their councils; they have recognised and appreciated their services in the homes, and they know their help and advice will be well worth having.

The enfranchisement of women is the most important political movement of modern times; and it is, on the physical plane, only a symbol of the entry, on the mental plane, of the intuition to share in the operations of the intellect; and through the intuition the soul will be able to function and eventually spiritualise the materialistic tendencies of the age. Though it is, in truth, one of the gravest crises in this age, it has been passed through in other countries without martyrdom or bloodshed, and its results have already proved advan-

tageous to the peoples of those countries. But in England and America, strongholds of force, materialism, and selfishness, the legalised freedom of woman to serve her country must be expected to be wrung from those in power only after years of great tribulation.

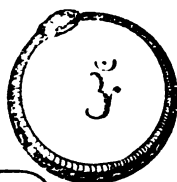
This world is the school of life wherein the individual soul learns to unfold its divine knowledge. That soul, like its spiritual essence, is sexless ; and whatever form it animates, its greatest necessity is opportunity. Opportunity alone makes it possible for the individual to develop. No one is ever really able to rise to all the responsibility that is his or hers ; yet the soul is ever seeking fresh responsibilities, and opportunity is its greatest educator.

Men are doing women a much deeper wrong than is apparent on the surface, in debarring those who have the same qualifications as themselves from the opportunity for which so many of them are clamoring, and denying them the responsibilities which so many women are eager to shoulder. They are retarding the growth of souls ; they are battling against the Evolution-Spirit in the individual and in the race, and this can only result in harm to themselves.

Would that the philosophy of the duality of sex, working together under exactly the same opportunities, each free to choose that which is best suited to its quality and temperament, were generally recognised by both men and women ! Then would men no longer arrogate to themselves supremacy—nay, rather, autocracy—in council ; then would women awake to their responsibilities as souls, individuals, citizens ; and, opportunity being open to them, knowledge and power would soon follow, and, with such a union of the fundamental forces in life, politics would become truly practical all round.

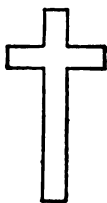
Such is the intensity and breadth of the force in Great Britain at present demanding the enfranchisement of women, and the abolition of sex-disqualification, that mere human masculine opposition can no longer withstand it. Another Independence Day must soon be celebrated, and all the world will be the gainer by it.

M. E. COUSINS.



COMPARATIVE
.. RELIGION ..

PHILOSOPHY & SCIENCE



ZENNA AND DHYĀNA.

NOW that there has at last appeared a fairly detailed paper on the history and principles of the Zen Sect of Buddhism (see my review on p. 83.), the time seems to have come to answer a question of considerable interest.

It is well known that in the countries of the so-called Southern Buddhism, the practice of Jhāna (Dhyāna) has been neglected to such a degree that probably not a single monk can be found nowadays who could teach it in a fairly satisfactory manner. Only one book on it, a small tract in Sinhalese, has been discovered, and so little could the discoverer (the Rev. Dharmapāla) and the members of the Order make out of it, that the former applied for an explanation, to Professor Rhys Davids, who, consequently, published the text (*Yogāvacara's Manual*, the first book in Sinhalese printed in European characters) with an introduction which, though as interesting as everything which comes from the pen of this eminent scholar, is not much more than another confession of our sad helplessness in the field of Buddhist mysticism. Perhaps we would not mind it so much, if the references to Dhyāna were only few. But the sacred literature is full of them. So we cannot possibly give up our search, but must try to continue it somewhere else. And where else could we expect to meet with a fuller answer to our questions than in that unique sect of Mahāyāna Buddhism, the very name of which shows that it must have preserved the practice of Dhyāna ?

In the Zen Sect, Dhyāna (Pāli *jhāna*, Japanese *zenna*) is the one important thing. What, then, does it teach about the four Jhānas, the eight Vimokhas, the ten Kasiṇas ? I am sorry to answer : nothing at all ; and I write this little essay merely in order to show how a great hope, which many others are likely to have shared with me, has broken down.*

The Dhyāna practised by the followers of Zen consists in nothing more than quietly sitting down for a certain time with the greatest possible emancipation from outer influences, and meditating on some ' ko-an ' or magistral case. A regular training of this kind is said to

* Of course, I do not mean to say that this is the last hope ; for Mahāyāna has other sources little known as yet ; nor do I think that we could, even in the best case, expect to find anything more than an outside view, so to speak, of the mystical phenomena.

lead at last to spiritual enlightenment and the comprehension of the inner spirit of Buddhism. A few ko-ans may be repeated here :

When Shên Kuang came to Bodhi-Dharma, (the first Zen patriarch in China) he asked him to have his soul pacified. "Dharma then answered : 'Where is your soul ? Bring it out before me, and I shall have it pacified.' Shên Kuang said : 'The very reason of my trouble is that I am unable to find the soul.' Whereupon Dharma exclaimed : 'I have pacified your soul'."*

"A monk asked Dozan (A.D. 806-869) : 'Who is the Buddha ?' And the master replied : 'Three pounds of flax'."

"Rinzai (who first brought Zen to Japan) once delivered a sermon before a gathering of his disciples, in which he said : 'Upon this mass of red-colored flesh there abideth an untitled true man. He constantly cometh out and in from your sense-gates. Those who have not yet realised this, behold, behold !' A monk came out of the rank, and asked : 'Who is this untitled true man ?' The master then descended from the chair and took hold of this monk, saying : 'Speak, speak.' The monk faltered ; whereupon, releasing him, remarked Rinzai : 'What a worthless stuff is this untitled true man !' And he returned to his room."

In a little book by B. Furuya† the twenty Ko-ans recommended are of a somewhat different kind, *e.g.* :

- (3) Do you hear the voice of your single hand ?
- (6) Put out the light which is a thousand miles off.
- (8) The dead man carries the coffin having the living man inside.
- (9) The wood man goes out at mid-night putting on shoes, and a stone woman comes back in the morning putting on her bonnet.
- (12) Stop the boat sailing far over yonder.
- (14) On the branches of a plum-tree which does not bloom, sings sweetly the nightingale without making any noise.
- (17) See without seeing, hear without hearing, walk without walking.

But there are also some among them which remind one of those given by Suzuki, *e.g.* :

* This refers to the doctrine of the Not-Self (*anatā*).

† *The Path of the Adept*. Printed by the Yokohama Bunsha, 1901.

(19) What is Buddhism ? Nothing but a fist !

"The solution of these problems must be entirely by means of the heart, not by word, nor by theory, nor by reason."

In the same book the posture to be adopted for Zenna is described as follows :

"Put your right leg on the thigh of the left leg, and place the left leg on the thigh of the right leg. Then put the right hand with its back on the left leg, and place the left hand in the same way over the right hand. Then allow the tips of your thumbs to come into contact.* You must keep perfectly straight. Firmly close your lips, and place your tongue in the upper jaw, as if about to pronounce the letter "I". Half shut the eyes, and keep the tip of the nose in sight. Breathe as slowly as possible, as if scarcely breathing at all."

This sounds exactly as if a trance or hypnotic state is to be brought about (note especially 'keep the tip of the nose in sight') and is originally, no doubt, a borrowing from Indian Yoga. But Zenna, though it is Yoga in a certain sense, is entirely different from the *Buddhist* Yoga recorded in both the Pāli and older Samskr̥t literature of Buddhism. This becomes evident by the following reflexion.

In Buddhism each of the innumerable Cakravālas, or universes, is thought to consist of three large spheres called Avacaras, Lokas or Dhātus which rise one over the other †, and each of which again consists of several storeys, viz. :

(1) *Kāma-loka*, or 'lust-world,' comprising the inhabitants of hell, beasts, ghosts, elementals, men, and, finally, six kinds of deities or angels (among them, as the lowest class but one, the thirty-three Vedic deities.)

(2) *Rūpa-brahma-loka*, i.e., 'Body-ideal-world,' with sixteen kinds of deities which, though free from sensuality, are still bound to the category of *rūpa*.

(3) *Arūpa-brahma-loka*, i.e., 'Bodiless-ideal-world,' with four kinds of purely spiritual higher beings.

Now the Buddhist conception of Yoga is that by the Jhānas (Dhyānas) and Vimokhas (Vimokṣas) one can gradually transfer one's mind to each of the higher Lokas [until by Saññā-vedayita-

* This is, I believe, in order to close the *prāṇic* stream which is constantly coming forth from the tips of the fingers.

† In *Milindapañha* (III, 7. 4) this order of rank is also a spatial order, but no such allusion is known to me from the older literature.

nirodha one passes beyond all of them] and that there is, as a rule, a chance of being reborn in just that plane up to which one was able to raise one's mind in Yoga.

By the way I must observe here that the word Yoga in its technical sense is not known in the Piṭakas.* The various kinds of spiritual exercises are, as a rule, named separately. Only the four Jhānas and four Arūpa-vimokhas (see below) are sometimes collectively called the eight Samāpattis.†

The planes and states of trance correspond with each other in the following way : ‡

II. Rūpa-brakmaloka.

[1. Brahmakāyikas.]§							
2. Brahmāpāraṇāyikas,	attainable	through	the	first	degree	of	} the first Dhyāna.
3. Brahmāpurohitas,	"	"	"	second	"	"	
4. Mahābrahmas,	"	"	"	third	"	"	
5. Paritābhas,	"	"	"	first	"	"	} the second Dhyāna.
6. Apramāṇābhas,	"	"	"	second	"	"	
7. Ābhāsvāras,	"	"	"	third	"	"	
8. Paritāśubhas,	"	"	"	first	"	"	} the third Dhyāna.
9. Apramāṇāśubhas,	"	"	"	second	"	"	
10. Subhāṅgīśubhas,	"	"	"	third	"	"	
[11. Anābhakras.]							
[12. Puṇya-prasavas.]							
13. Vāṇāphalas,	"	"	"	first	"	"	} the fourth Dhyāna.
14. Asaṃjñāśattvas	"	"	"	second	"	"	

* In the passage alleged by Professor Rhys Davids as an exception to this statement (loc. cit. p. XVI) viz., *Majjh. Nik. 69 (Gullissāni-suttanta), yogo karaṇiyo* means simply *udyaṃah kartavyah*, as is evident from both the preceding and the following section. Similarly in *S'vet. Up. I* (which is no doubt older than the following *Adhyāyas*) *dhyānayogānugāh* may simply mean : 'having followed the practice of Dhyāna.'

† This is of some importance to the historian of philosophy. For it shows a state previous to that of the Yoga-Sūtras. We may be quite sure that, if any such Sūtras or any philosophy with this name existed, they would have been somehow alluded to in the Piṭakas.

‡ I cannot exactly say how the three lower Vimokhas correspond with the planes of the second Loka, but, of course, there must be another way through it, or its higher storeys, beside and after the Jhānas. Just so the Cetovimuttis (except the lower ones, which go with the fourth Jhāna, etc., and the highest, Animitta-cetovimutti, which, like the eighth Vimokha, leads beyond time and space) and certain Samādhis are another way, beside Vimokhas 4—7, to the planes of the highest Loka. The so-called Appamāṇa-cetovimutti extends from No. 15 of the second to No. 2 of the third Loka. It is, however, a question open to doubt (and likely to be negated after a comprehensive examination of the whole material) whether each of these items has been taught by the Buddha himself. In the following list I give throughout the Samskr̥t form of the names, as found in the Northern texts, because it is likely to be better understood by my readers than the Pāli names. The names in brackets are missing in the South. The term Cetovimukti seems not to occur in the Northern texts, but a Citta-vimukti is well known in the philosophy of Rājayoga.

§ This is perhaps only a collective name for the following three classes.

¶ This class is often omitted in the northern texts in order to make also the fourth Dhyāna threefold (Anābhakras, etc.).

15. Avṛhas,	} pañca-s'uddhā- vāsa-bhūmi of the Anāgāmins.	"	"	"	} lower Cetovimuktis, Vimokṣas, and Samādhia [or, the fourth Dhyāna.]
16. Atapas		"	"	"	
17. Sudṛśas		"	"	"	
18. Sudarśanas		"	"	"	
19. Akaniṣṭhas		"	"	"	

III. Arāpa-brahmaloka.

1. Ākās'ānanty'āyatana, attainable through the fourth Vimokṣa.
2. Vijñānānanty'āyatana " " " fifth "
3. Ākiñcany'āyatana " " " sixth "
4. Naivasamjñānāsamjñi'āyatana " " " seventh "

Only the Jīvan-mukta can go beyond even the last of these planes, but it is a mystical jump rather than a step, for it leads out of everything imaginable even by the highest consciousness. It is performed through Animitta-cetovimukti.

Now, what do Zen Masters think of this stupendous system?

Says the Lord Abbot of Kamakura, one of the most revered Zen teachers of this time :

"Some Hindu philosophers, however, seem to have considered hallucinations and self-suggested states of mind as real, and the attainment of them as the aim of dhyāna practice. Their conception of the eightfold dhyāna-heaven in which all sorts of angels are living is evidence of it. When the mythical beings in those regions practise dhyāna, they enter into different stages of samādhī. They (1) come to think that they are lifted up in the air like a cloud ; (2) they feel the presence of some indescribable luminosity ; (3) they experience a supernatural joy ; (4) their minds become so clarified and transparent as to reflect all the worlds like a very brilliant mirror ; (5) they feel as if the soul has escaped bodily confinement and expanded itself to the immensity of space ; (6) they now come back to a definite state of consciousness, in which all mental functions are presented, and the past and present and future reveal themselves ; (7) they then have the feeling of absolute nothingness, in which not a ripple of mentation stirs ; (8) lastly, they are not conscious of anything particular, nor have they lost consciousness, and here they are said to have reached the highest stage of samādhī. But, according to Buddhism, all these visionary phenomena as the outcome of dhyāna are rejected, for they have nothing to do with the realization of the religious life. In the 'S'urāṅgama Sūtra' fifty abnormal conditions of consciousness are mentioned against which the practiser of dhyāna has to guard himself, and among them we find those psychical aberrations mentioned above."

The *Sūramgamasamādhi-Sūtra* * is not available in either Samskr̥t or Pāli, but only in Chinese and Tibetan.† Supposing, however, the above statements to be correct, one may declare without hesitation that it is a fabrication of some Mahāyānist sect.‡ The fifty abnormal conditions may be an enlarged list of the forty Kammaṭṭhānas recommended in Pāli books, and the eight stages of Samādhi distinctly refer to the Jhānas and Vimokhas.

A more sweeping condemnation of nearly the whole system of ancient Buddhist Mysticism is hardly imaginable, and, this being the view not only of the Abbot of the oldest Zen monastery in Japan, but likewise of Mr. Suzuki who quotes the whole passage, we cannot help thinking that it is the general opinion of the Zen sect.

This is certainly such an amazing result that we cannot at once acquiesce in it. There are at least two more questions connected with it which demand an answer :

(1) May not the practice of the Dhyānas, etc., have *died out* in the Zen Sect, just as it died out in the South, or may it even have been *rejected* from the beginning ?

There seems to be this possibility. For we have to remember (1) that with the death of Hui Nēng (713 A.D.) the ancient patriarchal system was destroyed in favor of a principle of individualism which was able to abolish almost everything it did not like ; (2) that during the T'ang dynasty the Zen Sect "developed along its own peculiar line, and became thoroughly Chinese" (Suzuki, loc. cit. p. 17. That means something, if we compare a little the Hindu with the Chinese mind) ; and (3) that the part which Mysticism played in the *doctrine* of the Buddha was, after all, only a subordinate one. Professor Rhys Davids, after having discussed the question of the importance attributed in Buddhism to these spiritual exercises, says (loc. cit. p. xxviii) :

"The conclusion is plain that the practice of the current Mysticism in all its phases was admitted as part of the training of a member of the order. But that it was a small, and that not

* This, of course, is meant here, and not the famous *Sūramgama-Sūtra* which professes the very opposite standpoint ; see Beal, *Catena*, p. 817, sect. 27.

† There is also a fragment of it among the East-Turkestanian materials now being deciphered by Professor Leumann. The Sūtra was "translated" into Chinese by Kumārajīva in A.D. 384—417 (Nanjio's List, No. 899).

‡ There was a tendency in Mahāyānism to condemn the Dhyānas as selfish.

the highest and most important part ; and might be omitted altogether. The states of rapture are regarded as conditions of happiness (phāsuvihārā). They are regarded as useful to some people for the help they give towards the removal of the mental obstacles to the attainment of Arahatsip. Of the thirty-seven constituent parts of Arahatsip they enter only into one group of four. And to seek for Nirwāna in the mere practice of the four Jhānas is considered a deadly heresy.* So they are both pleasant in themselves, and useful as one of the means to the end proposed. But they are not the end, and the end can be reached without them."

This is quite correct. But the fact remains (and it is not so unimportant as to be omitted in a serious discussion) that the Buddha, according to the Nikāyas themselves, was throughout his life a diligent practiser of the Dhyānas. There may be some doubt as to whether he practised *all* the kinds of Yoga mentioned in the Piṭakas as parts of his system, but the four Dhyānas he did practise without any doubt. They stand at the beginning as well as at the end of his holy career.

In the *Mahā-Saccaka-Sutta* of the *Majjhima-Nikāya* the Buddha himself tells us (in almost literal agreement with the corresponding passages of the Samskr̥t work *Lalita-Vistara*—a sign of antiqueness) that, after having at last understood the futility of mortification, he remembered having once entered the first Jhāna.

"I remember that once, while my father Sakka was busy, I was sitting in the cool shade of a Jambu tree, and there, aloof from sensuous appetites, aloof from evil ideas, I entered into and dwelt in the first Jhāna wherein conception works and thought discursive, which is born of solitude, and full of joy and ease.† Might not *that* be the way to enlightenment? And, Aggivessana, the well-founded knowledge arose in me : ' This is the way to enlightenment '. So he decides to take food again and practise the Jhānas. Sitting under the Bodhi tree he masters them one by one, and, *having passed through the fourth Dhyāna obtains enlightenment.*"‡

* See the last four of the 62 great heresies in the *Brahmajāla Sutta*. (The above-mentioned *S'urāṅgama Sutta* is very likely due to a misunderstanding of this text. O.S.)

† Comp. C. Rhys Davids, *Dhammasaṅgani*. This seems to be the most exact translation of these terms hitherto given.

‡ Similarly *Buddhacarita* (IV 1, 2) :

Tato Māra-balam jīvā dhairyena ca s'amena ca |
Paramārtham vijjāsuḥ sa dadhyāu dhyāna-kovidah ||
Sarveṇa dhyāna-vidhiṣu prāpya cais'varyam uttamam |
Sasmāra prathame yāme pūrvajanma-paramparām ||

And in the famous *Mahā-Parinibbāna-Sutta*, on the other hand, the Master's passing away is described thus :

" Then the Blessed one entered into the first Jhāna. And leaving the first Jhāna he entered into the second Jhāna. And leaving the second Jhāna he entered into the third Jhāna. And leaving the third Jhāna he entered into the fourth Jhāna. And leaving the fourth Jhāna he entered into the sphere of Unbounded Space. And leaving he entered into the sphere of Infinite Intellection. And leaving. . . . he entered into the sphere of Nothingness. And leaving . . . he entered into the sphere where there is neither Perception nor Non-Perception.* And leaving . . . he attained at the Cessation of Perception and Feeling.

Then the venerable Ananda said to the venerable Anuruddha : ' Completely-extinguished (parinibbuto), O Lord Anuruddha, is the Blessed One.' [To which the latter answered :] ' Not yet, Brother Ananda, is the Blessed One completely-extinguished. He has attained at the Cessation of Perception and Feeling.' Then the Blessed One left the state of Cessation of Perception and Feeling and entered into the Sphere where there is neither Perception nor Non-Perception. And leaving.....he entered into the Sphere of Nothingness. And leavinghe entered into the Sphere of Infinite Intellection. And leaving.....he entered into the Sphere of Unbounded Space.

And leaving.....he entered into the Fourth Jhāna.
 And leaving.....he entered into the Third Jhāna.
 And leaving.....he entered into the Second Jhāna.
 And leaving.....he entered into the First Jhāna.
 And leaving.....he entered into the Second Jhāna.
 And leavinghe entered into the Third Jhāna.
 And leaving.....he entered into the Fourth Jhāna.

And in the moment he left the Fourth Jhāna The Blessed One was completely extinguished (parinibbāyi)."

In the Burmese *Life of the Buddha* † *Parinibbāna* follows the eighth step, ‡ and the account opens in the following remarkable way :

" As a man who is about to undertake a long journey takes an affectionate farewell of every one of his relatives and friends, and fondly embraces successively all of them, *Buddha likewise wished to*

* Herè I have again adopted Mrs. Rhys Davids' translation, loc. cit. p. 71. fll.

† " *The Life or Legend of Gaudama the Buddha of the Burmese,*" by the Rev. P. Bigandet.

‡ This is rather an abbreviation of the original account no longer understood in its fullness. It seems to be in keeping with the view of some followers of the Uttarā-pathaka Sect and others (refuted in *Kāthāvatthu* XXII, 3), viz., that the dying Arhat is *ānañje phito* i.e., in the fourth Arūpa-vimokha ?. The Samskr̥t biographies (*Lalitavistara*, *Buddhacarita*) unfortunately only comprise the youth of the Buddha up to his enlightenment and first sermons.

visit for the last time the abodes wherein his soul had so amorously dwelt during his long and lofty mental peregrinations. He entered into the first state of dhan, then the second," etc.

I believe that this is enough to show that, if the practice of the four Dhyānas and related exercises has been abandoned by the followers of Zen, their justification for doing so is at least doubtful.

(2) Zen pretends to be "a special transmission outside the canonical teaching of the Buddha," to have transmitted the *spirit* of the Buddha—"that is, his enlightened subjectivity, through which he was able to produce so many sacred books" (Suzuki, loc. cit., p. 19, 20). How to account for this tradition?

A transmission outside the canon. Does not this suggest the idea of a man who tried but could not find the doctrines of Zen in the sacred books? One needs only read a few pages, e. g., in Tāranātha's *History of Buddhism*, to see how tradition was managed among the Mahāyānists, and how easily it was possible that a man who was disgusted with the dialectic tendency of so many Buddhist Ācāryas, felt inspired one day by the spirit of the Buddha and founded a new sect with a secret doctrine, or rather practice, altogether opposed to intellectualism, a teaching unknown hitherto, but *bona fide* believed to be a direct after-vibration of the Buddha's spirit.

And this supposition is strengthened, if we consider that the only innovation in this sect was its method of Dhyāna, its philosophy being in keeping with general Mahāyāna ideas (see my review, p. 85); that other Mahāyānists developed other kinds of Dhyāna absolutely unheard of in the Zen Sect (provided Mr. Suzuki's account is complete) as well as in the ancient Piṭakas, but quite as much believed, by their practisers, to be genuine teachings of the Buddha; that other sects too begin their *paramparā* with Mahākāśyapa,* etc.

If, however, we hold the other view, *viz.*, that Zen practice was started by the Buddha himself, we are in a very difficult position. How, can we explain that the practice by means of Ko-ans, but not that of the four Dhyānas, the Vimokṣas, etc., was kept secret? For, those who *knew* how to use the Ko-ans, became enlightened,

* Who gives, in the *Mahā-Gosīṅgasaḷa-Sutta*, a detailed description of his ideal, which is that of an *ārāṇṇaka*, i.e., a (Buddhist) hermit living in the forest.

and those who knew *not*, could make absolutely nothing of them. But the Dhyānas, etc., were open to many misunderstandings, and the little said about them, but constantly said, could very well lead to a *false* practice of Yoga. There are, in the Buddha's doctrine—such as we know it through the Piṭakas—a few very hard points (e.g., the Pratītya-Samutpāda) of which no proper explanation is given, though it doubtlessly existed, and which consequently gave rise to a great variety of sectarian opinions, but of all such teachings at least the *names* are mentioned over and again. Why is there no trace of a Ko-an in the Nikāyas nor any allusion to the Sect in the Abhidhamma lists ?

A little more light on such questions may perhaps be expected of other Zen teachers who have not yet spoken to the world. We are told that of the two sects, Rinzai is "more speculative and intellectual," while Sodo "tends towards quietism." Surely Mr. Suzuki belongs only to one of these sects, and it would be but human if he had neglected the other standpoint. May I hope that a friend of mine—a learned Zen priest, whom the Central Hindu College at Benares has the good luck of keeping in its shelter—will be induced by these lines to give us the explanations we want ?

In concluding my essay, I should like to call attention to an interesting parallelism : Hinduism has two kinds of Yogins (corresponding with two kinds of Dars'anas), viz., (1) those who aim at a direct 'union' with the Absolute, and (2) those who believe in a gradual ascension to higher planes. Buddhism is of opinion that some people can reach the goal without the Dhyānas, whereas to others these are a valuable, if not necessary, help. The Zen Sect, finally, (provided we are rightly informed) has kept the mystical jump only, i.e., the sudden enlightenment following a series of unsuccessful runs.

DR. F. OTTO SCHRÄDER.

THE IMPERISHABLE LAND—AIRYĀNA VĀĒJO ACCORDING TO ZOROASTRIANISM.

(Concluded from p. 40.)

“**T**HEN, when that man becomes thirty years old, he confers with the archangels, the good rulers and good providers ; on the morrow, in the daylight of the day, it is moreover manifest, when the embodied existence is thus undistressed—without a Kai and without a Karap (that is, not deaf and blind to the affairs of the sacred beings), and is to be appropriated (that is, has not made his own self apart from the affairs of the sacred beings) and is produced full of life—that it has become extending and remains again great in various places in Irān-vēj, where the good Daiti is.”*

This refers to the condition of man when he conferred, or was in direct communication with, the yazatas or angels, devas, when man was neither deaf nor blind to the celestial existence, and could either see or hear, so to speak, the divine beings ; or, as H.P.B. says, “ whose life and food they [men] had once shared.”

“ The first of the good lands and countries which I, Ahura Mazdā, created, was the Airyāna Vāējo, by the good river Daitya. Thereupon came Aŋgra Mainyu, who is all death, and he counter-created by his witchcraft the *serpent* in the river and *winter*, a work of the Dævas. There are ten winter months there, two summer months ; and those are cold for the waters, cold for the earth, cold for the trees. Winter falls there, with the worst of its plagues. The second of the good lands and countries which I, Ahura-Mazdā, created, was the plains in Sughdha. Thereupon came Aŋgra Mainyu, who is all death, and he counter-created by his witchcraft the fly Skaitya which brings death to the cattle.”†

Writing on the sidereal and cosmic glyphs, our revered Teacher H. P. Blavatsky gives us a very satisfactory explanation of the “ Serpent ” referred to above. It also explains the antiquity of this most ancient religion and its records :

“ But, one ought to discriminate between the characters of this symbol. For instance : Zoroastrian Esotericism is identical with that of the Secret Doctrine ; and when, as an example, we read, in the

* *Dinkard*, vii, 60. This Daiti is the Avesta Daitya, also considered to be “ a mythic river in Irān-vēj ” (*Bund.*, xx, 13) ; “ a favorite place for religious rites,” see Yt. v, 17, 104, 112 ; ix, 25, 29 ; xvii, 45, 49, 61. Or it may be merely *maya-i-shed*, “ brilliant water. ”

† *Vendidad*, i, 8-4.

Vendīdād complaints uttered against the 'Serpent,' whose bites have transformed the beautiful, eternal spring of Airyāna Vaējo, changing it into winter, generating disease and death, at the same time as mental and psychic consumption, every occultist knows that the Serpent alluded to is the North Pole, as also the pole of the heavens.* The latter produces the seasons according to the angle at which it penetrates the centre of the earth. The two axes were *no more parallel*, hence the eternal spring of Airyāna Vaējo by the good river Daiṭya had disappeared, and 'the Airayān Magi had to emigrate to Sagdiani'—say the exoteric accounts. But the esoteric teaching states that the pole had passed through the equator, and that the 'land of bliss' of the Fourth Race, its inheritance from the Third, had now become the region of desolation and woe. This alone ought to be an incontrovertible proof of the great antiquity of the Zoroastrian Scriptures. The Neo-Āryans of the post-diluvian age could, of course, hardly recognise the mountains on the summits of which their forefathers had met *before the Flood*, and conversed with the pure 'Yazaṭas' (celestial Spirits of the Elements), whose life and food they had once shared. As shown by Eckstein (*Revue Archæologique*, 8th year, 1885), the *Vendīdād* seems to point out a great change in the atmosphere of Central Asia; strong volcanic eruptions and the collapse of a whole range of mountains in the neighborhood of the Kara-Korum chain."†

Ages thus pass away and a cataclysm is fore-ordained, when those who were in charge of the great scheme of evolution were warned, and arrangement was made to transfer the Jīvas to a safe ground. We read in the *Vendīdād*:

"The Maker Ahura Mazḍa, of high renown in the Airyāna Vaējo, by the good river Daiṭya, called together a meeting of the celestial Gods. The fair Yima, the good shepherd, of high renown in the Airyāna Vaējo, by the good river Daiṭya, called together a meeting of the excellent mortals." "To that meeting came Ahura Mazḍa, of high renown in the Airyāna Vaējo, by the good Driver aiṭya; He came together with the celestial Gods. To that meeting came the fair Yima, the good shepherd, of high renown in the Airyāna Vaējo, by the good river Daiṭya; he came together with the excellent mortals" "And Ahura Mazḍa spake unto Yima, saying: 'O fair Yima, son of Vivanghaṭ! Upon the material world, the fatal winters are going to

* Symbolised by the Egyptians under the form of a serpent with a hawk's head.

† *The Secret Doctrine*, vol. ii, p, 356.

fall that shall bring the fierce, foul frost; upon the material world, the fatal winters are going to fall, that shall make snow-flakes fall thick, even Aredvi, deep on the highest tops of mountains.'"[•]

Here we see a meeting of Ahura Mazda, Yima, the celestial beings, and the 'excellent mortals.' A place where the 'excellent mortals' could join the celestial beings could not be gross or earthly. There is a clear reference in one of the quotations of the *Bundahish* above that in those days men could confer with angels and arch-angels, as the bodies of the former were not as gross as they are to-day and it is possible that the finer matter of the human forms could easily respond to the glorious and shining matter of the angels during that period of the 'golden age.' In the personification of 'fair Yima, son of Vivanghaṭ,' we see Yama, the son of the Hindū Vairavasvata. Does not this account carry us to a period far beyond profane history?

The *Bundahish* gives some clue about "innumerable waters and rivers, springs and channels, (that) are one in origin with those (are from those as a source); so in various districts and various places they call them by various names."[†] It may be remarked in passing that the "brilliant waters," called by the names of oceans, seas, lakes, and rivers, in Avesta and Pāhlavi works, can be taken as divisions and subdivisions of astral regions. Read in this wise we get better light from the Zoroastrian scriptures than that we had hitherto. If we place different Ṭaṭṭvas in juxtaposition with their respective super-physical counterparts, the oft repeated astral stands with water as below:

Earth ...	...	Ether.
Water ...	...	Astral.
Air ...	...	Manas.
Fire ...	...	Buḍḍhi.
Akasha ...	...	Aṭmā.

Here is a list of some of the Immortal Men, who have been watching humanity, and are privileged to have communication with the Immortal Land, which is humanity as it was in its pristine stage; where did then all these 'immortal' men come from? Immortality could never be achieved unless perfection were attained; and how could these men, who, having attained perfection, had

[•] *Vendidad*, Farg. 2.

[†] *The Bundahish*, ch. xx, 38.

become immortal during the time, as some of our learned men make us believe, that humanity was in a savage condition and its ideas about God and nature were crude and primitive.

We have learnt from *The Secret Doctrine* that Manus and others had to appear upon this earth, who had completed their evolution in past manvantaras, to help mankind in their early stage. Either they may be Manus, or they were the "Sons of Yoga." Looking at the period at which these Adepts appear on the scene, we may not be wrong in estimating that some of these souls may belong to other evolutionary periods.

"The Dāraja river is in Irān-Vēj, on the bank of which was the dwelling of Porūshaspa, the father of Zarathusht."* We find "Zarathusht when he brought the Religion, first celebrated worship and expounded in Irān-Vēj, and Medyōkmāh received the religion from him. The Mōbads of Pārs are all traced back to this race of Mānūschihar."† If we grant a higher interpretation to the phrase herein mentioned, we will come to a better understanding of the above phrases. Zarathushtra brought, or rather established, the Religion, the Universal Law, in this land, from whom came the Mobeds of Pārs, who must not be understood as their modern fallen descendants, but must be real Mobeds, Persian Initiates, who had received their inspiration from the original Zarathushtra.

"And as to giving to the world," says H.P.B., "more information about the locality known as Airyāna Vaējo we need point but to the sentence in Fargard I, in which we find Ahura Mazda saying to Spitama, 'the most benevolent,' that He had made every land—even though it had no charms whatever in it—dear to its dwellers, since otherwise the 'whole living world would have invaded the Airyāna Vaējo'." (v. 2). In a footnote she adds :

"Why do we find Zoroaster in the *Bundahish* offering a sacrifice in 'Irān-Vēj'—distorted name for Airyānām Vaējo, and where or what was this country? Though some Orientalists call it 'no real country,' and others identify it with the basin of the Aras, the latter has nothing to do with Airyānām Vaējo. The last Zarathust may have chosen, and he has so chosen, the banks of the Aras for the cradle of his newly reborn religion; only that cradle received a child reborn and suckled elsewhere, namely, in Airyānām Vaējo (the true 'seed of the

* *The Bundahish*, ch. xx. 32. † *Ibid.* xxxi. 3-4.

Aryas,' who were then all that was noble and true), which place is identical with the Shamballah of the Hindūs and the Arhaṭs, a place now regarded also as mythical. In Fargard II, Ahura Mazḍa calls together 'a meeting of the celestial gods,' and Yima, the first man 'of the excellent mortals,' in the Airyānām Vaējo—'in the far off lands of rising sun,' says the *Book of Numbers* of the Chaldees, written on the Euphrates. Those of the Parsis who have ears, let them hear, and—draw their inferences; and perchance it may be also found that the Brāhmaṇas who came from the North to India bringing with them all the learning of secret wisdom, came from a place still more northward than lake Mansarovar.*

It is very curious, says H.P.B., in *The Secret Doctrine*, "that Cosmas Indicopleustes, who lived in the sixth century A.D., should have always maintained that man was born and dwelt at first in a country *beyond the ocean*, a proof of which had been given him in India by a learned Chaldean." He says: "The lands we live in are surrounded by the ocean, but beyond that ocean there is another land which touches the walls of the sky; and it is in this land that man was created in and lived in paradise. During the Deluge, Noah was carried in his ark into the land his posterity now inhabits."

The twelve-legged horse of Huschenk was found on that continent, named the *dry island*.

The 'Christian topography' of Cosmas Indicopleustes and its merits are well known, but here the good father repeats a universal tradition now, moreover, corroborated by facts. Every arctic traveller suspects a continent or a 'dry island' beyond the line of eternal ice. Perhaps now the meaning of the following passage from one of the Commentaries in the *Secret Book of Wisdom* may become clearer.

"In the first beginnings of (human) life the only dry land was on the right end of the sphere where it (the globe) is motionless. The whole earth was one vast watery desert, and the waters were tepid. . . There man was born on the seven Zones of the immortal, the indestructible of the Manvaṇṭara."

In a footnote it is stated that:

"It is averred in Occultism that the land or island, which crowns the North Pole like a skull cap, is the only one which prevailed during

* *The Theosophist*, vol. iv., p. 242.

the whole Manvanṭara of our 'Round.' All the central continents and lands will emerge from the sea-bottom many times in turn, but that land will never change."

The commentary goes on to say :

"There was eternal spirit in darkness. (But) that which is darkness to the man of to-day, was light to the man of his dawn. There the Gods rested, and Fohat reigns ever since.

Thus the wise Fathers say that man is born in the head of his mother (earth), and that her feet at the left end generated (begot) the evil winds that blow from the mouth of the lower Dragon. Between the First and Second (Races) the eternal central (land) was divided by the water of life." This 'water' it is stated, is the blood or fluid of life which animates the earth, compared here to a living body. Man is microcosm and the universe is macrocosm.

It flows around and animates her (mother earth's) body. Its one end issues from her head ; it becomes foul at her feet (the Southern Pole). It gets purified (on its return) to her heart—which beats under the foot of the sacred Shamballah, which then (in the beginnings) was not yet born. For it is in the belt of man's dwelling (the earth) that lies concealed the life and health of all that lives and breathes."

"Occult teaching corroborates, the popular tradition which asserts the existence of a foundation of life in the bowels of the earth and in the North Pole. It is the blood of the earth, the electro-magnetic current, which circulates through all the arteries ; and which is said to be found stored in the 'navel' of the earth."*

This fact is corroborated by *The Bundahish* :

"Thick and salt the stench wishes to go from the sea Putik to the wide-formed ocean, with a mighty high wind therefrom, the Gulf of Saṭavēs drives away whatever is stench and whatever is pure and clean goes into the wide-formed ocean and the source Aredvisur ; and that flows back a second time to Puṭik."†

This is supported by Pāhlavi *Vendīdād* (V. 57) and *Zāḍ-Spāram*, (vi, 18). Now Puṭik and Saṭaves have some relation with Aredvisur, which has direct connexion with the sacred Mount Alburz, the Meru of the Pārsis, a 'mountain' so called belonging to Airyāna Vaejo and the North Pole. Of Puṭik it is stated that it is one of the three 'lakes,' the largest of them, "and the control of its flow and

* *The Secret Doctrine*, vol. ii. p. 399.

† *The Bundahish*, ch. xiii, 10.

ebb is connected with the moon, and by its continual rotation, in coming up and going down, that of the moon is manifested. The wide-formed ocean stands forth on the south side as to Alburz, and the Puṭik stands contiguous to it and amidst it is the gulf (*var*) of Saṭaves, whose connexion is with Saṭaves [star] which is the southern quarter." *

How can we reach this land before we can attain Perfection ?

" . . . the wandering songsters of Persia and the Caucasus will maintain, to this day, that far beyond the snow-capped summits of Kap or Caucasus, *there is a great continent now concealed from all*. That it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will *twelve wings*; or by those who have the patience to wait for the good pleasure of *Simorghanke*, who promised that before she dies, she will reveal the hidden continent to all, and make it once more visible and within easy reach, by means of a bridge, which the Ocean Devas will build between that portion of the 'dry island' and its severed parts.† This relates, of course, to the seventh race, Simorgh, being the Manvantaric cycle."‡

It is hinted above that this sacred land is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will twelve wings. The crocodile and the hippopotamus were, it is stated, held sacred and represented divine symbols with the Egyptians. *The Book of the Dead* is the book of Egyptian Initiates, as an Initiate is a living dead, a physically dead man, so to speak, a 'mummy.' In chapter xxxii we see the 'deceased' advancing against four crocodiles and spearing one of them. Writing on the Great Pyramid, H. J. Van Ginkel says, in *The Theosophist* (June 1907) : "In some parts of the ritual much is spoken of the crocodile and much about the 'heart.' Of course, these words are always used symbolically. The 'crocodile' generally designates Manas, the Mind, and in that case as being the enemy of the *real* man, Osiris, as trying to make him practise separateness, the most dangerous quality of the 'five-pointed' man. The five-pointed star—the symbol of the man ready

* Selection *Zad-Sparam* S. B. E. vol. v., part i, ch. vi, 15-16.

† The several parts must be Norway and other lands in the neighborhood of the Arctic Circle.

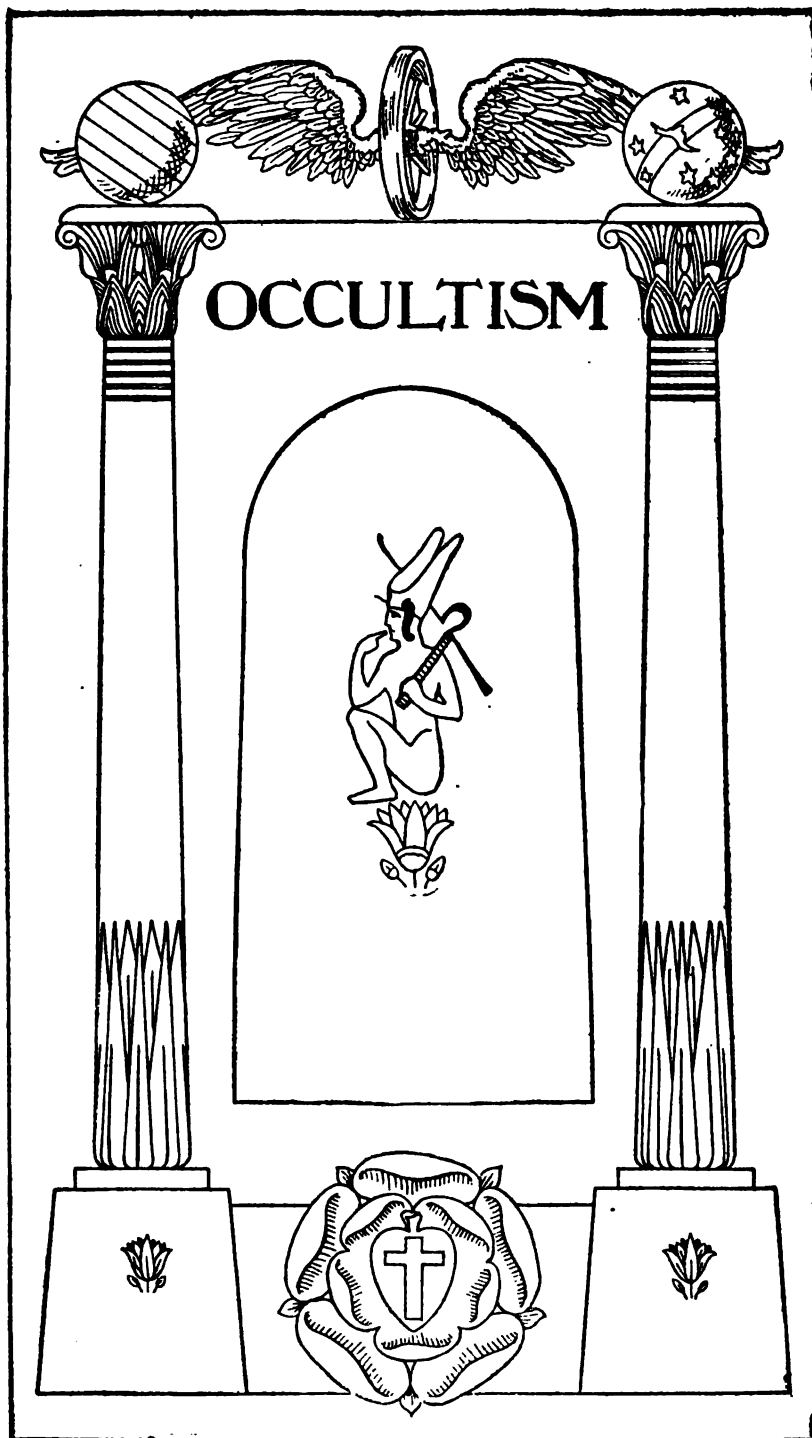
‡ *The Secret Doctrine*, vol. ii, p. 899.

for initiation—gave rise to the use of the crocodile-symbol, by its having five extremities, namely, four legs and tail. . . The ‘ heart ’ is the re-incarnating principle or the true Ego, the so-called ‘ ancestral heart ’ .”

And, now, what is the female-hippopotamus ? From chapter CXXVII B of *The Book of the Dead* we see in this profound symbol the Goddess Api, the lady who giveth protection. In this chapter there is nothing directly about this Goddess, but it is devoted to the Eye of Horus. He is called ‘ Horus of the blue eyes.’ Horus is the son of Osiris and Isis ; as a child he is seated on a lotus-flower with his finger on his lips ; as an adult, he is represented as hawk-headed. As he is born of Osiris and Isis, Aṭmā-Buddhi, we shall call him Higher Manas. It is by the absorption of the ray into its parent, by the union of the crocodile and the female hippopotamus, that an Initiate is born into the Sacred Land, Aryānavāējo. It is only an Initiate who can enter into the Imperishable Land, Airyanā-vaējo—none other.

N. F. BILIMORIA.

There is no Christian Gnosis and Trismegistic Gnosis. If that Gnosis was for certain purposes either associated with the name and mystic person of the Great Teacher known as Jesus of Nazareth, or handed on under the typical personality of Great Hermes, it is not for us to keep the two streams apart in heart and head in water-tight compartments. The two traditions mutually interpret and complete one another. They are contemporaneous ; thy are both part and parcel of the same Economy. Read the fragments of these two forgotten faiths, or rather the fragments of the two manifestations of this forgotten faith, and you will see for yourselves. *The Gnosis of the Mind*, by G. R. S. MEAD.



SHIVA-SŪTRA-VIMARSHINĪ.

(Continued from p. 1131.)

[INTRODUCTION TO 4TH SŪTRA.]

THOUGH this manṭra-vīrya is the means of meditation on the Mahāhṛada (already) described, yet, in the case of those, whose hearts are not by the will of Parameshvara, reached by it (the Manṭra-vīrya), the mind (chitta) attains ordinary acquisitions (mitasiddhi) when there is an incidental (development) of bindu, nāḍa, etc.

गर्भे चित्तविकासोऽविशिष्टविद्या स्वप्नः ॥ ४ ॥

IV. In the womb there is an expansion of chitta, ordinary knowledge, dream. *Womb*, Akhyāti (ignorance), Mahāmāyā. In it (the womb), in the sphere of manṭra siddhi not transcending (ignorance). *The expansion of chitta*, satisfaction in that (limited) sphere alone. This is *ordinary* (knowledge), that common to all men, limited wisdom, impure wisdom. This is *dream*, hallucination, based on (knowledge of) difference, (of) manifoldness, of the nature of illusion. It is said in *Pāṭaṅjala (Yoga Sūtras)*, "They are obstacles in samādhi, acquisitions during vyūṭhāna" (III. 38). This is explained in (*Sp. Kār.* 42). "From hence the bindu, from hence the nāḍa, from hence form, from hence enjoyment, flow fast, causing agitation to the (man) in the body."

[INTRODUCTION TO 5TH SŪTRA.]

When having suppressed the ordinary acquisitions developed, he sticks to the supreme state, the Yogī, thence, (obtains).

विद्या समुत्थाने स्वभाविकी खेचरी शिवावस्था ॥ ५ ॥

V. On the rising of knowledge, natural, Khecharī, the state of Shiva.

On the natural rising of knowledge of the kind already described, (which rise is) caused by the will of Parameshvara, and (which) suppresses the ordinary Siddhis, is produced Khecharī Muḍrā. *Khe*, in the Ākāsha of consciousness, *charaṭi*, (what) moves, (is Khecharī). What kind of Khecharī? *Shivāvasṭha*. The state (Avasthā of, i.e., connected with Shiva, the Lord of consciousness. *Avasthā*, the Manifestation (sphuraṭṭā), the uprising (uchchhalaṭṭā) of self-bliss; not

that due to association with a body ; as described in " The Yogī, bound in padmāsana,* must place the Lord of the senses † in the navel. It must be led in the form of a staff upto the three Ākāshas ‡ in the head. Having confined it (the mind) then soon, he must fill it with the three Ākāshas. Having fixed it, the great Yogī moves in the Ākāsha.

But (the true Khecharī) is of the nature of Supreme Knowledge (Parāsamviṭ), as described in *Srīṭanṭrasaḍbhāva*, § " He reaches the supreme path by meditating on objects, moves always in the Kula road || of all being. This is known as Khecharī. Thus have been taught Manṭravīrya and Muḍrāvīrya, (to be) but the absorption into the nature of chiṭṭ by the ending of all agitation due to the Māyā of difference. It is said in the *Kulachūdāmaṇi*, " One is the seed (bīja) of creation, another is mudrā, Khecharī. When these two are developed in a man, he attains the place of Supreme Peace."

In the *Spaṇḍa*, (9), too, Muḍrāvīrya is contained in the description of the nature of Manṭravīrya. " When the agitation is quelled, then the supreme state is reached." Though this (quotation) refers to other subjects, it indirectly refers to the Khecharī described in the *chūdāmaṇi*.

[INTRODUCTION TO 6TH SŪTRA.]

In the acquisition of Muḍrā and Manṭrā Virya,

गुरुवाचः ॥ ६ ॥

VI. The Guru is the means. *Guru*, the teacher of the objects connected with ultimate principles. He is *the means*, as he shows the extent of these. It is said in the *Mālinīvijaya* " The Guru who shows the Manṭravīrya is said to be equal to me." In the *Spaṇḍa*, this is not referred to as this and things like this are admitted by all. It can yet be obtained from the last (Kār. 52), " I salute the words of the Guru, the boat with which we cross the deep ocean of doubt, full of manifold meanings and wonderful, wonderful."

* A posture, in which the right foot is placed on the left thigh and the left foot on the right thigh, imitating the arrangement of the petals on the lotus.

† Chiṭṭa, mind.

‡ Those moving in the three nādis.

§ Perhaps a mistake for *Srī Manṭrasaḍbhāva*.

|| The Kula road ordinarily means the Sushumnā ; but here is used for knowledge, the pure manifestation of consciousness, outside of bodies, gross or subtle.

[ANOTHER INTERPRETATION.]

Or, the *Guru* (treated as of feminine gender, *Guruvī*) is the *Shakṭi* of *Parameshvara*, the cause of *Anugraha* (Grace). It is said in the *Mālinīvijaya*, "That is said to be the *Shakṭichakra*, which is the mouth of the *Guru*." In the *Trishirobhairava*, "The *Guru* is the great *Shakṭi*, residing in the mouth of the *Guru*." It grants admittance (to the disciple); hence it is the means.

[INTRODUCTION TO 7TH SŪTRA.]

Hence from the *Guru*, full of grace,

मातृकाचक्रसंबोधः ॥ ७ ॥

VII. The knowledge of *Matṛikā chakra*.

(The sentence has) to be completed by, is secured to the disciple. It is indicated in the *Parātrimshaka*, etc.

[The passage that follows is an exposition of the evolution of the alphabet, ingeniously constructing the sentence in such a way that a word describing the *Shakṭi* corresponding to a letter begins with that very letter : as this feat is possible only in *Samskr̥t*, I do not translate the long sentence that follows but exhibit its meaning in the form of a table.]

1. अ, a ; *Ahaṃvimarsha*, consciousness of *Ego* ; this is the first ray, *anuṣṭarā*, supreme takes the form of all letters.

2. आ, ā ; (she) becomes of the form of bliss, *ānandarūpā*.

3, 4. इ, i, ई, ī, (she) first lights up the two states of desire and lordship, *ichchhā* and *īshanā*.

5, 6. उ, u, ऊ, ū, (she) then exhibits the states of rise of knowledge and of contraction on account of being lost in the development of the known (universe), *unmeṣha*, and *ūnalā*.

7, 8. ऋ, ṛ, ॠ, ṛi, ॡ, ॠi, (she) manifests the desirable (*rañjita*) forms of desire, (*ichchhā*), viz., flashing like lightning and steady light. *ra* in *rañjita* + *i* in *ichchhā* = *ri*, and as *r* and *l* are interchangeable, *ri* and *li* are the forms of desire like flashes ; their longer forms, the 9th and 10th, vowels symbolise the desire which is a steady light. Thence from illuminating the known universe with the light of the self, she begets the other seed-letters—the four called *shanda*, (the forms that follow).

11. ए, e, comes from the union of a, ā, and i, anuttarā, ānanda, and ichchhā ; this is three-angled seed-letter.

12. ओ, O, from a, ā, u, anuttarā, ānanda, and unmesha. This embraces the Kriyāshakti.

13. ऐ, ai, from the union of the two seed-letters above described. This is the six-angled (seed-letter).

14. औ, au, the trident-seed-letter ; as this letter is dominated by the full Kriyāshakti pervaded by Ichchhā and jñāna shaktis, it is due to the union of the three shaktis.

15. ँ, m, binḍu, the form of the knowledge of the oneness of the universe down to this (physical world).

16. :, ḥ, visarga ; a double binḍu, to indicate the inner and outer, sending forth (of the world).

Thus by considering the inner creation, we see that the universe comes out of anuttarā. The 'inner creation' is that of vowels ; the 'outer,' that of consonants. The vowels and the consonants are regarded to be related to each other as the ('inner') life and the 'outer' body of objects. In the outer creation, (she) evolves the whole universe ending with Purusha, (i. e., the 25 taṭṭvas of the sāṅkhya) corresponding to the 25 letters from *ka* to *ma*. Thus :

17-21.	5 letters of <i>Ka.</i>	series from the Shakti of <i>a.</i>
22-26.	Do.	<i>Cha.</i> do do <i>i.</i>
27-31.	Do.	<i>Pa.</i> do do <i>u.</i>
32-36.	Do.	<i>Ta.</i> do do <i>ri.</i>
37-41.	Do.	<i>Ṭa.</i> do do <i>li.</i>

Each shakti of the fundamental vowels becomes five-fold and produces five (lower) shaktis.

42-45. The next four letters *ya*, *ra*, *la*, and *va* are called *anṭas-ṭha* in shikṣhā ; because they stand on Purusha and are enveloped by Niyati, etc. [Purusha is the 25th taṭṭva and Niyati, Kalā, Rāga, and Viḍyā, the 26th, the 27th, the 28th and 29th. These four are represented by *ya*, *ra*, *la* and *va*.] They are called *Ḍhāraṇā* in the Vedas, because they support the universe, standing on Purusha the knower.

46-49. *Sha*, *ṣha*, *sa*, and *ha* are called *ūṣhma*, because they rise (unmishaṭa) when difference is destroyed and identity is felt. She

then manifests these letters, with *ha*, the letter of immortality (amṛtavarāṇa,) as the last of the series and of creation.

50. *Kṣha*. After this she manifests the letter that is the life-seed (prāṇabīja). It is filled with the shakti of *a* (anuṣṭarā) and *ha* (called here, *anāhaṭa*). The union of *a* + *ha*, i.e., *aham* is the name and meaning of all this (world), filled with the light of the six paths (adhva). * Thus, by taking the first and last letters, *a* and *ha*, the world is formed by the shaktis of shiva, called anuttarā and anāhaṭa. This is the secret of the Ahamvimarsha, which is mantravīrya. As said by Paśhthi Sri Uṭpaladeva, the venerable, "when Prakāsha (pure consciousness) is tranquilised in self, it is called Ahambhāva, consciousness of self; it is called tranquility, because (then) all desires are known (and conquered). Its characteristics are self-dependence, activity, and lordship."

The secret of the Mātrika explained so far has been shown to be *kṣha*, (here called Kūta-bīja,) formed by the union of the first and last (consonants) *ka* and *ṣha*, which are formed by the shaktis proceeding from anuṣṭarā. Thus has been expounded a very secret teaching. †

[Now is resumed the commentary on the Sūtra.] The Knowledge of Maṭrikāchakra, is the entering one's own nature which is a mass of the bliss of consciousness. *Chakra* is the totality of the shaktis, (above) described, anuṣṭarā, ānandā, ichchhā, etc., *Maṭrikā*, is that which is referred to in the Veda, in, "there is no knowledge superior to that of the Mātrikā." This knowledge has been but hinted at here. It is extensively described in *Parāṭrimshikā-vivaraṇa*, *Tantrāloka*, etc., by my Guru [Abhinava Gupta]. It is said in *Shri Siddhān rite*, "The Kundalini, who is of the nature of consciousness, is the life of all seed-letters. From her, is born the three called, Dhruva (the shakti, called anuṣṭarā), Ichchhā, Unmeṣha; then are (born) the letters from *a*, *i*, *u*, *ṛ*, *li* up to visarga. From visarga

* Krishṇadāsa explains these six to be Māyā, Kālā, Viḍyā, Rāga, Kālā, Niyāṭi.

† The *Parāṭrimshikā*, quoted by Krishṇadāsa, very clearly explains the matrikā chakra thus :

The 15 vowels are the 15 ṭīthis. The visarga are the sun and the moon. *Ka* to *Ma* are the 26 ṭaṭṭvas, beginning with the earth and ending with Purusha. *Ya* to *Va* are Vāyu, Agni, Varuṇa and Indra. *Sha* to *Ha* are the five Brahmas. Krishṇadāsa quotes another series of shlokas from an unknown source, where *Ya* to *Va* are referred to the universe as acted on by the six ṭaṭṭvas from Māyā to Niyāṭi, and the five letters from *Sha*, to the five faces of Shiva, Sadyojāta, Vāmadeva, Aghora, Tatpuruṣha and Ishāna, corresponding to Shuddhavidyā, Ishvara, Sādākhya, Shakti, and Shiva the five highest ṭaṭṭvas.

(are born) *ka* to *ma*, fivefold, outer and inner, in the heart, in sound, and in the Cosmos. The bindu works from the heart to the head. Mantras without (any letters from) *a* to *ma* are (as useless) as the autumn cloud. The characteristics of *a* to *ma* are to be learnt from the Guru, who is learned, who is bhairava, who is Godlike, and is to be revered like myself (Shiva). Then, knowing it, one sees everything as mantra." In the *Spanḍa*, this is indirectly shown in the passage which begins with "This Shakṭi of Shiva is chance, tinged by Kriyā, works in Pashus (jīvas) and causes bondage" and ends with "He who knows (her) in (her) own path, she causes success."

INTRODUCTION TO 8TH SŪTRA.

To the man who has acquired a knowledge of matṛikāchakra,

शरीरं हविः ॥ ८ ॥

VIII. The body is the sacrificial food ; what is constituted as the means of knowledge of the world, *i.e.*, the body, of gross, subtle, etc., forms, is the sacrificial food thrown by great yogis in the supreme fire of consciousness, for when this function of the body is over, (he is) always absorbed in pure consciousness. It is said in *Vijñāna Bhairava*, "when, in the fire in the temple of the Great Void, elements, organs and objects with the manas are sacrificed, that is homa (sacrifice); chetanā (consciousness) is the ladle (sṛik.)". In the *Timirodghāta*, "who is dear, who is a friend, a relative, a giver, who is most dear, by the eating of their limbs, O Devi, one flies in the hall of the sky." The meaning of this is that the function of the body in subserving cognition should be ended. In the *Gītā*, too, "All the actions of the organs, etc." In the *Spanḍa* (9), it is referred to in "when the agitation is quelled, that is the final stage." Here, 'agitation' is the identification of 'I' with the body, etc., as explained by Bhatta Kallata in the Vritti on it (the *Spanḍa*).

of him,

ज्ञानमन्त्रम् ॥ ९ ॥

IX. Knowledge is food.

That 'knowledge' which is described as 'bondage' is the food of yogis, because it is eaten, swallowed, as discussed already (*Vide* I. 6), "He then swallows all (these), Death, Time, the totality of Kalās, the sum of all changes, cognitions, the totality of differences of one Ātmā and many Ātmās.

[ANOTHER INTERPRETATION.]

Or, the knowledge which consists in the meditation on one's own nature, is his food, being the cause of the peace of the self, because it produces full satisfaction. In the *Vijñāna shairava*, it is said, " what rises day after day, when seated in one stage (Yukṭi), is the consciousness of fullness, the bliss due to that fullness."

Yukṭi is, here, the knowledge of 112 stages.* In the *spanda*, too, it is explained in the *Kārikā* (44) " Let him stand everywhere, enlightened."

P. T. SRINIVĀSA IYENGAR.

(To be continued.)

Mr. Geo. R. Sims, the well-known writer who for so many years has contributed weekly articles to the *Referee* under the pseudonym of " Dagonet " included the following lines in his contribution of September 13th :

WHEN I COME BACK.

A SONG OF REINCARNATION.

When I come back another man
 To have another time on earth,
 I'll go upon another plan
 Of making Life the living worth.
 I'll ne'er to keep the pot a boil
 Rely on work I do myself,
 But just look on while others toil,
 That I may laugh and take the pelf.
 I'll roam the earth with one intent,
 To find its pleasant places out,
 And there my days shall all be spent
 With but myself to think about.
 When I come back to play a part,
 And face again the footlight flare,
 The only ills to touch my heart
 Shall be the ones I have to bear.
 Ah, no ! these thoughts come only when
 The Devil whispers in my ear ;
 God grant if I come back again
 The hearts of others I may cheer ;
 That I may walk where Life is grey,
 To see and know and understand,
 And help the weary on their way,
 And take the lost ones by the hand.

* Perhaps the seven of *Yog. Sūf.* II., 27, each sub-divided into 16 sub-divisions.

" I AM THE WAY "

SOME THOUGHTS UPON THE " ELIXIER OF LIFE."

(Concluded from p. 61.)

THEN the great importance of deep breathing and pure air must not be overlooked. The lungs should be developed to their fullest capacity, and pure air breathed throughout their entire tract night and day, abdominally. The chest walls should be kept raised, and, as stated, the breathing begin in the lower part of the lungs, which has the advantage of causing a constant, rhythmic motion of the digestive organs. Oxygen in the greatest quantities in which it can be assimilated is needed to recuperate the vitality, and burn up the waste products. In fact, a very careful watch must be kept over the body and all the laws of health must be conformed to. But it is a foregone conclusion that with utmost care and forethought, times will come, as suggested by our authority first quoted, when the neophyte is altogether exhausted, and if he would save himself alive and sane must rest, absolutely rest. There is scarcely another department of human endeavor wherein such judgment and care are so essential, so imperative, as in occult religious practices. Time is needed to effect a change of state, and such a radical one as that. The race is not to the swift, but to the enduring and strong ; to those who are in no hurry, but calmly and steadily pursue the proper course to freedom, courageously bearing the burdens imposed upon them by the condition of their lower vehicles meantime.

So far the aspirant appears to be depending entirely upon himself, or rather upon his natural relationship to the invisible, active forces of nature, and his ability to effect such changes in his complex constitution as will bring it into a condition of oneness with the various etheric zones. But is it not a fact that the goal for which he strives is a condition of being which is outside of, beyond and independent of these zones, above life—a state of *inaction*, in short ? Such being surely the case, is not the " unswerving resolve " " to live—to live " destructive of the very purpose for which he literally crucifies himself ? In other words self-destructive ? It may be objected that the contradiction here referred to is in terms only ; but as will be seen presently, this is by no means the case. First, however, let it

be fully borne in mind that "action and reaction are equal and opposite," and that therefore, as long as an individual performs action, as long as he associates himself with instead of "presiding" over it, he is absolutely bound to manifested life, to the unenduring, changeful worlds, and can no more escape them and final extinction than the jelly-fish can physically survive its element. "The inner men" writes our first authority "are still composed of actual particles and subject to the law that an action has a tendency to repeat itself;" but later on he says: "the consciousness of power is itself the most exquisite of pleasures, and is unceasingly gratified in the progress onward." In the first place, however, have we not seen, that the neophyte and the adept have absolutely *no* power of themselves, but that they simply transmit the power of the Supreme according to the condition of their organisms? The highest Adept, even the Christ or the Buddha, are similarly situated in this regard—whence arises the humility of the Great Master, who exclaims: "It is not I who doeth the works; but the Father in Me." As the Christ represents the crown and glory of human endeavor, and He thus, in denying the authorship of His works, renounces action, what must we think of an adept who obtains exquisite pleasure from the exercise or the consciousness of *derived power*?

But (as may now be surmised) this is not all some seekers after power overlook, in their strange if not *wilful* blindness to the fact that they can never, at any time, rightly claim to have any power to exult over at all. Do we not know that there is a reaction to every sensation, to all "motion within limits"? That pleasure causes pain, and that above all things we must be freed from "the pairs of opposites" to attain to the absolute calm and peace of Eternal Life? And moreover, is it not the common experience of humanity that *all* pleasures, even the most exquisite, *fall in time*? and that satiety, that wretched state, awaits every pleasure-seeker? Further comment is almost needless. But here it may be queried by the uninitiated: If we are debarred from enjoying the pleasure of acting, if in exercising power beneficently we must be indifferent to the natural feelings of delight, be dead to the gratitude of the recipient, and thus perform righteous deeds as spontaneously and indifferently as the eternal round of daily physical motions, wherein lies our happiness and what joy is there in living? We do not doubt that this question has puzzled

many a student of the philosophy of inaction. But there is joy in inaction, permanent joy, as well as lasting peace. This is directly due to the presence of the Spirit of God, of the Great Lord Himself, within the Soul. Nothing more, nothing less. Still it is the process of becoming perfected in inaction which is the primary cause of our fitness to receive the Spirit in its fulness. For inaction, in its highest aspect, is Love, and both constitute attraction, whereby the Soul is indrawn to its Source—a doctrine and a fact of which a little more will be said later.

It is an irrefutable fact, because attested by experience, that the fortitude of the most stoical adept (we do not mean a Master of Compassion) will absolutely fail before that terrible condition of satiety which is engendered of action, of so-called endless life. To live on and on, not Master but *subject*—subject to the binding, blighting fruits of his own actions, *to his own will to live!*—preserve us from that state! At the last he must recognise that if he would save himself he must bow with the complete humility of a little child to the Great Lord of All, beseeching His Fatherly compassion, and renouncing all works of power in Him. None can live without Love, and none can enter that Kingdom of God which is outside of Life unless they approach it as a child. The consciousness of His presence in the Soul, moreover, is the only sufficing solace for the pains of existence—for existence itself. And the pity of it all is that the aspirant does not, as many suppose, have to wait myriads of years ere he can come into *sensible* contact with his Lord. From the beginning He is accessible to His *children*, who may experience His sweetness at the very commencement of their journey to Him. So far, yet so near. Strange, is it not, that one can touch the Goal one strives for? This, however, any traveller on the physical plane can do, however remote his destination. It should ever be borne in mind that the Father is Himself Eternal Life, Life beyond life, and by attaining to Him the former is gained; and that His Son and Manifestor is Himself the Way. “I am the Way, the Truth and the Life, and no man cometh unto the Father except by Me.” “I am the Path.” “They who tread the Path of the Unmanifested, these also come to Me.” Far from needing to wait until some special condition of being is reached, till a certain amount of transmutation on the lines set forth in the foregoing is accomplished, it is absolutely essential to the devotee’s

ultimate success, and to his consolation and comfort meantime, that he seek *first* of all the Kingdom of God (and His righteousness) which is within him, and the feet of the Great Ruler thereof. He is the Great Elixir of Life, Initiator and Savior of all who will unreservedly submit to His guidance. Why question the Himālayas for Masters—compassionate and wise though some of Them are—when the Great High Chief is so close at hand?

The seeker after power and immortality, merely, undertakes his task blindly, and runs terrible risks. How can he know what miseries his past acts have stored up for him—miseries which may take all the force he can muster to endure—or that the task is not far beyond his strength under any circumstances? The step once taken, it is by no means a simple matter to withdraw when the need is seen. The powers that be may hurry him on in the course chosen, for he has invoked the visitations of the Trier of all things. The Supreme knows what is best for His devotee, his past, his present, and his actual capacities; and He leads with sure and certain steps, now through the desert, and now beside still waters; now through the valley of the shadow of death to rest in the heaven worlds—not always chiding, for the weak one's sake. In His wisdom He has willed that all creative and other activities shall be cyclic, and none can advance in the face of this great Law. Night and Day or their correspondences alternate in the visible and invisible worlds at the bidding of *Necessity*, the cause of existence; and not for nought do the worlds of rest and bliss divide the incarnations of Gods and men. No, the race is to the patient, enduring and *obedient*.

It may seem scarcely possible that we may have as a dear personal Teacher and Savior One who is Supreme in Majesty and Power, the Upholder of all these stupendous worlds; yet assuredly such is the case. In His marvellous condescension and tenderness He has said: "Draw nigh to me and I will draw nigh to you." "Those who verily renouncing all actions in Me, and intent upon Me, worship meditating upon Me.....these I speedily lift up from the ocean of death and existence." (Here meditation is enjoined, of course. This so attunes the Soul that it can be 'quickened' by the Universal Spirit, the 'Holy Ghost' or the 'Word'.) The deluded seekers after power have overlooked the relation between love and attraction, and of these to inaction, and thus have been practically

deprived of the tremendous uplifting, indrawing, and *transmuting* power of God's Love, through intense love for God. Love is a fire which, burning in the crucible of the soul, transmutes the dross of the lower nature into the pure gold of Spirit—an actual, literal fact, not mere metaphor ; and no process known to occultism approaches this in effecting those changes of condition or state which are necessary ere the Spirit can in very truth permanently take up Its abode within us. Its influence is not confined merely to the higher vehicles, for it cannot act upon them without similarly affecting the lower ones which they inform ; it cannot transmute into pure flame the more spiritual particles without drawing the grosser elements within which the former reside a step 'upward' in condition. The elements in question are thereby polarised strongly toward the Divine Centre, towards which they move—and the result is Flame. Let this great truth be realised, and it will be seen what aspirants forego when they fail to give precedence to the cultivation of the devotional spirit, or at least do not develop all powers and principles harmoniously.

Speaking through the Nazarene, God has enjoined us to develop love within the Soul *at the very beginning* of the journey, as well as an unflinching will. "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples." Yet our occultist tells us that what is required is "*a purely negative attitude*" towards others. "Until the turning point is reached he must not 'lay out' his energy in lavish or fiery devotion to any cause, however good ;" that the "leaders of reforms never became members of the long-lived Brotherhood of Adepts." Let us consider these statements. Is it not obvious that the very thing warned against, namely, a vigorous battle with widespread militant evil, is as well calculated to develop that upon which so much stress is laid as the first condition of continued existence—WILL—as any other 'course' ? One far wiser than we often so ordains it, partly for that very end, or else subjects the devotee in due season to trials consisting of mere battling with the world or struggling against the ordinary obstacles of life. What else will the neophyte, who is supposed to have freedom of choice, do ? He would scarcely choose a course of gymnastics when he can accomplish lasting benefits for his fellows and his own purpose at the same

time. The labors wherewith the Will of the true devotee is perfected are labors of love ; he endures all things for Love's sake, for Love is God. Real progress upon the Path—that path being Love—is, clearly, to be gauged by the regard felt and shown for all beings. This is the only standard by which one can properly be judged. Though a man reach the summit of development as regards Will, and thus of the direction of the Forces of Nature, he is not, necessarily, by any means near or nearer the summit of Being. The least in the Kingdom is greater.

To conclude, there are many Elixirs of Life. Each of the higher etheric zones is an elixir, capable of adding to our days. But all of these are supported and quickened by 'The Great Elixir,' Adonai, the Lord ; who, giving Himself from the beginning, bestows Eternal Life and Youth Eternal.

CECIL. W. WATSON.

Who is a true disciple of the Buddha ?—" When reviled he revileth not again ; when smitten, he bears the blow without resentment ; when treated with anger and passion, he returns love and goodwill ; when threatened with death, he bears no malice." Says the Buddha : " Let all the sins which have been committed fall upon me, in order that the world may be delivered." *From a scrap-book of H.P.B.'s.*

" But now God has, thus ordered it, that we may learn to bear one another's burden ; for no man is without fault ; no man but hath his burdens ; no man is sufficient to himself ; no man is wise enough of himself ; but we ought to bear with one another, comfort one another, help, instruct, and admonish one another."

THOMAS A' KEMPIS.

SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(Continued from p. 54.)

AND again ; since the centennial differences of mean longitude may present slight differences from those now in use, and in directions which the above considerations will not account for, they may arise in this manner: If the Mahāyuga is a close approach to the common synodic time of all the planets, it is not improbable that there will be equations which will differ for each planet, of the nature of the great inequalities of Jupiter and Saturn, or the similar perturbations of Uranus and Neptune, and of the moon by Venus. From such causes the mean motions per century at epochs very long separated will be alternately in excess or defect, as compared with the average. Just such an instance may be the time when the Mahāyuga was formed, as compared with the present time. But as such equations would only become apparent after the lapse of thousands of years, they would not be noticed in any period over which modern astronomical discovery extends.

In the quotation of 4,320,000 years it does not appear that there is any definite statement as to whether tropical, sidereal, or Julian years are intended ; but since the period is of so vast a length, it can only have been intended to return the sun and all the planets to the same fixed star. If this were otherwise, a very much shorter period might have been found which would give, perhaps, an equal degree of accuracy. On this last point we may be guided by the fact that it is easy to find periods of a few thousand years which will return the planets to positions where they are all included within some twenty or thirty degrees of the ecliptic ; and to render it necessary to resort to so long a period as the Mahāyuga, a very much nearer approach to complete commensurability must have been intended. If it was not an exact multiple of their sidereal periods, at least we may assume that they were all included in a space of about three degrees more or less ; and we may allot their positions within that space as may best accord with our present elements.

And further ; as in reducing tropical to sidereal mean longitudes we have to deal with the precession of the equinoxes, and present astronomers have to make use of such values of this as have been derived under circumstances as they have been during the past two

thousand years or so, it must be evident that their results are of a temporary nature. But when we come to deal with millions of years during which the orbits of the earth and moon, etc. will undergo considerable changes, the precessional values will differ accordingly, and a mean period must be adopted which may be free from these variations. In fact we find that in all calculations where the Mahāyuga is involved, the equinoctial period of 25,920 years appears the most probable. This corresponds to the precession as it was some twelve centuries back, and also at some remote previous time, as it will again be in the distant future. European astronomers of about a century and a half since were still quoting this value among others; but whereas they thought it to be composed of Julian or calendar years, we must assume it to be composed, like the Mahāyuga itself, of sidereal years. This will give the mean annual precession for a hundred Julian years as 1 degree 23 minutes 19.918569 seconds; whereas Professor Newcomb quotes it at 50.2453 seconds per annum at present, which gives 1 degree 23 minutes 44.53 seconds per century. The difference we shall have to apply to the modern elements before we can compare them with any derived from the Mahāyuga.

And because we have no definite statement that the ancients knew of the existence of any other planets except Saturn, Jupiter, Mars, Venus and Mercury, together with the sun and moon, it has been assumed that only these bodies were to be included in the great cycle.* But we must omit the moon, as her period is too short and her secular equations too large for the purposes of the present enquiry. Also it will not be necessary to consider the eccentricity of the planetary orbits, though we may make use of the annual parallax or equation which expresses the difference between the planetary longitudes as seen from the sun and the earth respectively.

We have then to be guided by the following conditions of our enquiry :

(a) We are not justified in assuming that the number 4,820,000 has been quoted otherwise than exactly, unless it shall be found impossible to accommodate the mean motions of the planets to it without alterations which amount to more than five or six seconds in

* *What is Theosophy?* 28.

a century ; which are the limits of accuracy assumed for our present astronomical elements.

(b) Since all the planets must return to the same place amongst the stars, it follows that the period must be an exact number of sidereal solar years without any remainder.

(c) Because the precessional motion of the equinoxes to be used with the Mahāyuga has been definitely adopted, therefore the difference between the sidereal and Julian years in the great cycle is also known, and cannot be altered without changing all the conditions.

(d) Whatever may be the number of Julian years which we have to add to the 4,320,000 sidereal years according to the given precession, the same should be the amount necessary to bring the planets into their nearest approach to a general congress according to such tabular results as we may find it best to adopt.

(e) As the period known as the Mahāyuga appears to have been derived by means with which we are not acquainted, it may include planets which were unknown to us until the last century and a quarter, such as Uranus and Neptune ; and may also have dealt with others yet to be discovered. We must therefore expect that Uranus and Neptune are to be included ; and that we have here another reason for the extreme length of the period ; since the more planets it include the longer it must be.

(f) We must also decide, if possible, to what age of the world the great period more particularly belonged ; because according to what has been said in the foregoing, the mean motions of the planets may have been different at a remote epoch in the past from what we find them to-day. As we have seen, the period in one of its varieties was quoted by Berosus about the third century B.C. ; but according to Madame Blavatsky the Mahāyuga and other great periods have come down to us from Atlantean times.* This could not have been less than four or five million years ago.†

These things premised, and taking the mean motion of the sun corresponding to the tropical year as we have found it from a

* *The Secret Doctrine*, ii, 51, 52, cf. *Isis Unveiled*, i, 239, as to late discoveries.

† See the author's article "The Great Year of the Ancients" in *The Theosophist* Jan. 1901, 223, and Feb., 297,

comparison of Delambre and Leverrier in the foregoing, with precession for 25,920 years, we find that 4,320,000 sidereal years are equal to 4,320,074 Julian years and 252 days ; which is a difference of 27,280 days, or 74·6900 years, due to the excess of the one kind of years over the other. The number of tropical years would be 4320166·7500 ; since the sidereal period includes 166·75 periods of the equinox.

We then find upon trial by our best modern tables, that whereas the period of 4,320,000 years, if considered to consist of Julian or tropical years, would not be a planetary period, yet when it is dealt with as sidereal years and the above difference of 74·6900 added, the motions of all the planets including Uranus and Neptune are so nearly equal as to bring them into positions which only differ from the point of conjunction by an extreme difference which is about one-fifth of the ecliptic. After making all due allowance for the variations discussed in the preceding notes, it therefore appears that the claim as to the Mahāyuga being a cycle of planetary conjunctions is substantially true. And this not only for the planets which we know were discovered by the ancients, but also including Uranus and Neptune, supposed to be quite unknown to them.

But the quantities by which the planetary positions differ from the mean places they ought to occupy show that the negative quantities are a little in excess of the positive ; indicating that their mean motions were somewhat slower than at the present time. If the foregoing reasoning has been correct, this means that the sun was, in the Atlantean period, rather nearer to the body about which it revolves than at present ; and consequently the planetary periods were longer and their orbits dilated. And in order to compare the result with modern data, we may (seeing they differ but little) take an average of the precession in 100 Julian years according to Leverrier and Newcombe ; and after reducing the planetary tropical motions per century given by these and Dr. Hill to sidereal places according to the precession for 25,920 years, we find the differences of the Mahāyuga data are in 100 years :

Neptune (per Newcombe)	—	5"481
Uranus " "	+	2·520
Saturn " Leverrier	+	5·589

Jupiter per Dr. Hill	+ 8.019
Mars (per Newcombe)	+ 4.519
Venus " "	— 1.788
Sun " "	— 5.334
Mercury " "	+ 4.559

This is after adding the small quantity $2''.641$ to the Mahāyuga results, which appears to be the amount by which the planetary centennial mean motions were slower some four and a half million years ago than they are at present. We then find that, allowing all the planets to be exactly upon the place of any given fixed star or immovable point in the heavens at any given epoch, modern tables show that after a lapse of 4,320,000 sidereal years, or 4,320,074 Julian years 252 days, the planets would differ from such a point by :

Neptune (Newcombe)	+ 65°.8	} (Heliocentric Longitudes only).
Uranus " "	— 30.2	
Saturn (Leverrier)	— 67.1	
Jupiter (Dr. Hill)	— 36.2	
Mars (Newcombe)	— 54.2	
Sun " "	+ 64.0	
Venus " "	+ 21.5	
Mercury " "	— 54.7	

As none of the outstanding quantities differ from the average place required by so much as a fifth part of the ecliptic, and the outstanding errors of the tables, or unknown secular equations, may be responsible for nearly the whole of these differences, it becomes practically certain that the Mahāyuga is at least as correct as any of our means of computing, and therefore that it is a veritable cycle of the planetary motions—nay, that it is so much superior to anything which we could produce, that it is only within the last ten years we could completely verify it, and demonstrate that its exact length has been truly given.

Allowing for the difference of the centennial precession by the Mahāyuga and an average of that used by Leverrier and Newcombe

24".152), we then have the following centennial mean sidereal motions :

Neptune	218° 28' 16".450,	and Newcombe	plus 24".152	gives it as	218° 28' 24".572
Uranus	68 30 33.811,	"	"	"	68 30 33.432
Saturn	142 7 18.821	"	Leverrier	"	142 7 10.878
Jupiter	154 54 48.480	"	Dr. Hill	"	154 54 48.102
Mars	60 18 38.650	"	Newcombe	"	60 18 36.772
Sun	359 22 39.877	"	"	"	359 22 47.852
Venus	197 49 18.048	"	"	"	197 49 22.472
Mercury	72 40 57.000	"	"	"	72 40 55.092

To the Mahāyuga results we have to add 2".641 as per foregoing, when the outstanding differences will be found as above given. The average precession per century by a mean of Leverrier and Newcombe is 1 deg. 23 min. 44.065 sec. If we calculate by the Mahāyuga results we shall find that the following would be the heliocentric longitudes on the completion of the cycle :

Neptune	1° 37'	} These according to sidereal places.
Uranus	1 47	
Saturn	359 38	
Jupiter	359 15	
Mars	359 26	
Sun	0	
Venus	2 8	
Mercury	359 56	

S. STUART.

(To be concluded).

"What a good thing it is that a man dies, if only to wipe out all his impressions, and to return bathed." GOETHE, *Letter of July 2nd, 1781.*

OCCULT CHEMISTRY.

XI.

VI. THE STAR GROUPS.

WE have now reached the last of the groups, as arranged on Sir William Crookes' lemniscates, that forming the 'neutral' column; it is headed by helium, which is *sui generis*. The remainder are in the form of a flat star (see Plate IV., 4), with a centre formed of five intersecting and 'cigar'-bearing tetrahedra, and six radiating arms. Ten of these have been observed, five pairs in which the second member differs but slightly from the first; they are: Neon, Meta-neon; Argon, Metargon; Krypton, Meta-krypton; Xenon, Meta-xenon; Kalon, Meta-kalon; the last pair and the meta forms are not yet discovered by chemists. These all show the presence of a periodic law; taking an arm of the star in each of the five pairs, we find the number of atoms to be as follows:

40	99	224	368	489
47	106	231	370	496

It will be observed that the meta form, in each case shows seven more atoms than its fellow.

HELIUM (Plate III., 5, and Plate XX., 1), shows two 'cigar'-bearing tetrahedra, and two hydrogen triangles, the tetrahedra revolving round an egg-shaped central body, and the triangles spinning on their own axes while performing a similar revolution. The whole has an attractively airy appearance, as of a fairy element.

HELIUM : Two tetrahedra of 24 atoms	...	48
Two triangles of 9 atoms	...	18
Central egg	...	6
Total ...		<hr/> 72
Atomic Weight	...	3.94
Number Weight $\frac{72}{18}$	...	4.00

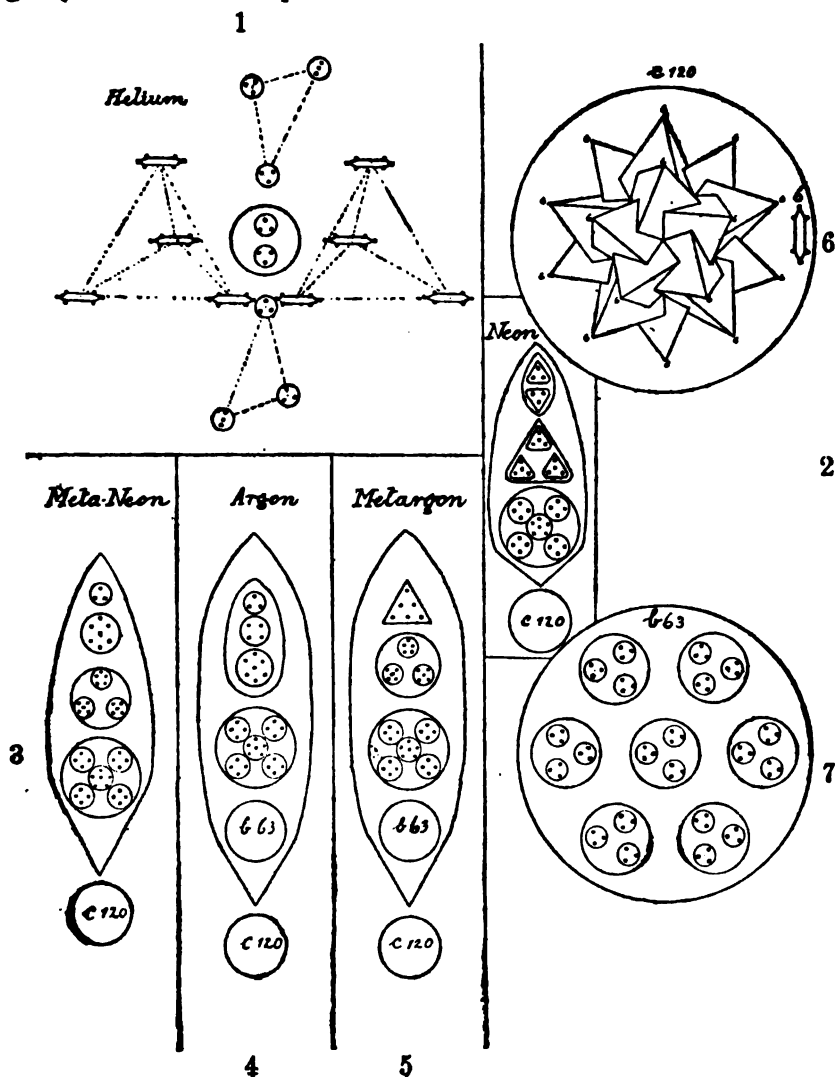
NEON (Plate XX., 2 and 6) has six arms of the pattern shown in 2, radiating from the central globe.

NEON : Six arms of 40 atoms	...	240
Central tetrahedra	...	120
Total ...		<hr/> 360

Atomic Weight	...	19.90
Number Weight	$\frac{360}{18}$	... 20.00

PLATE XX.

META-NEON (Plate XX., 8 and 6) differs from its comrade by the insertion of an additional atom in each of the groups included in the second body within its arm, and substituting a seven-atomed group for one of the triplets in neon.



META-NEON : Six arms of 47 atoms	...	282
Central tetrahedra	...	120

Total ... 402

Atomic Weight ... —

Number Weight $\frac{402}{18}$... 22.33

ARGON (Plate XX., 4, 6 and 7) shows within its arms the *b* 63 which we met in nitrogen, yttrium, vanadium and niobium, but not the 'balloon,' which we shall find with it in krypton and its congeners.

ARGON : Six arms of 99 atoms	...	594
Central tetrahedra	...	120

Total ... 714

Atomic Weight ... 39.60

Number Weight $\frac{714}{18}$... 39.66

METARGON (Plate XX., 5, 6 and 7) again shows only an additional seven atoms in each arm.

METARGON : Six arms of 106 atoms	...	636
Central tetrahedra	...	120

Total ... 756

Atomic Weight ... —

Number Weight $\frac{756}{18}$... 42

KRYPTON (Plate XXI., 1 and 4, and Plate XX, 6 and 7) contains the nitrogen 'balloon,' elongated by its juxtaposition to *b* 63. The central tetrahedra appear as usual.

KRYPTON : Six arms of 224 atoms	...	1344
Central tetrahedra	...	120

Total ... 1464

Atomic Weight ... 81.20

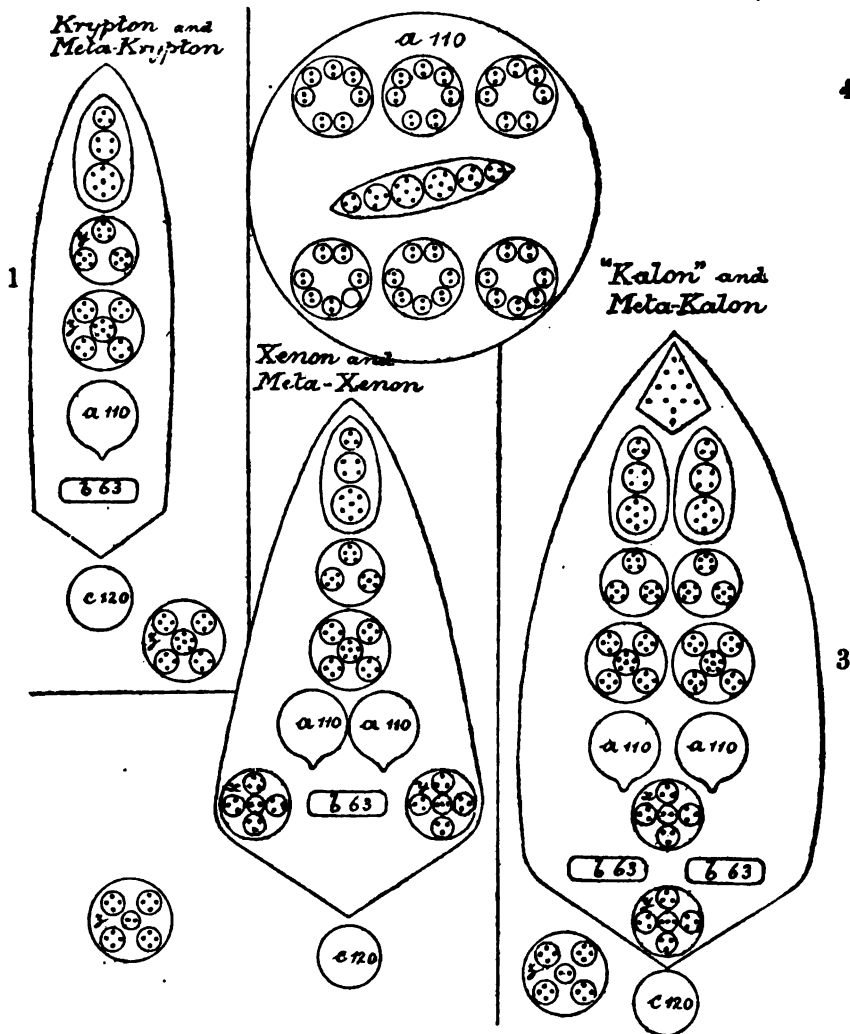
Number Weight $\frac{1464}{18}$... 81.33

META-KRYPTON differs only from krypton by the substitution of *z* for *y* in each arm of the star.

META-KRYPTON : Six arms of 231 atoms	...	1886
Central tetrahedra	...	120
		<hr/>
Total	...	1506
		<hr/>
Atomic Weight	...	...
Number Weight	$\frac{1506}{18}$	...
		83.66

PLATE XXI.

ZENON (Plate XXI., 2 and 4, and Plate XX 6 and 7) has a



peculiarity shared only by kalon, that x and y are asymmetrical, the centre of one having three atoms and the centre of the other two. Is this done in order to preserve the difference of seven from its comrade ?

ZENON : Six arms of 363 atoms	...	2178
Central tetrahedra	...	120

Total	...	<u>2298</u>
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Atomic Weight	...	127.10
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Number Weight $\frac{2298}{18}$...	127.66
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META-ZENON differs from zenon only by the substitution of two zs for x and y .

META-ZENON : Six arms of 370 atoms	...	2220
Central tetrahedra	...	120

Total	...	<u>2340</u>
-------	-----	-------------

Atomic Weight	...	—
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Number Weight $\frac{2340}{18}$...	169.66
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KALON (Plate XXI., 8 and 4, and Plate XX., 6 and 7) has a curious cone, possessing a kind of tail which we have not observed elsewhere ; x and y show the same asymmetry as in zenon.

KALON : Six arms of 489 atoms	...	2934
Central tetrahedra	...	120

Total	...	<u>3054</u>
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Atomic Weight	...	—
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Number Weight $\frac{3054}{18}$...	169.66
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META-KALON again substitutes 2 zs for x and y .

META-KALON : Six arms of 496 atoms	...	2976
Central tetrahedra	...	120

Total	...	<u>3096</u>
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Atomic Weight	...	—
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Number Weight $\frac{3096}{18}$...	172
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Only a few atoms of kalon and meta-kalon have been found in the air of a fair-sized room.

There remains now only Radium, of the elements which we have, so far, examined, and that will be described next month, and will bring to an end a series of articles which must have taxed the patience of our readers. Yet a piece of close and detailed work of this kind will have its value in the future, when science along its own lines shall have confirmed these researches.

It will have been observed that our weights, obtained by counting, are almost invariably slightly in excess of the orthodox ones : it is interesting that in the latest report of the International Commission (November 13, 1907), printed in the *Proceedings of the Chemical Society of London*, Vol. XXIV, No. 33, and issued on January 25, 1908, the weight of hydrogen is now taken at 1.008 instead of at 1. This would slightly raise all the orthodox weights ; thus aluminium rises from 26.91 to 27.1, antimony from 119.34 to 120.2, and so on.

It does not seem worth while to break up these elements, for their component parts are so familiar. The complicated groups—*a* 110, *b* 63 and *c* 120—have all been fully dealt with in preceding pages.

ANNIE BESANT.

(To be concluded.)

THE QUIET ROOM.

And so I find it best to come
For deeper rest to this still room,
For here the habit of the mind
Feels less the outer world's control.
And from the silence multiplied
By these still forms on every side,
The world which time and space have known
Falls off, and leaves me God alone.

WHITTIER.

ECHOES FROM THE PAST.

[The following vigorous letter was among the President-Founder's papers, without heading or signature—Editor.]

For, it is not a sufficient excuse for the authors of that pamphlet to say that the Theosophical Society is—as of course it is—an independent body of searchers after truth committed to no blind faith in any specific leader. We have to bear in mind the circumstances under which the Theosophical Society has come into existence, in order to see the action that has been taken by the President of this Lodge and the Vice-President in its proper light. Let us credit them, for the purposes of this argument, not merely with the wish not to pose before the world as leaders of spiritual thought, but with an honest desire to awaken as many of their fellowmen as possible to a sense of the importance of spiritual progress. Many people in isolated positions have tried to do this with very little success. Nowhere has any success been achieved in the remotest degree comparable with that which has attended the efforts of the Founders of the Theosophical Society. Most emphatic have the Founders always been in declaring that they wish, much more than to teach definite doctrine, to stimulate the thirst for knowledge and the spirit of enquiry. Utter and absolute intellectual liberty is an inalienable attribute of all who become Theosophists at their invitation, unless indeed they force themselves on the current of occult progress and compel the Adepts to accept them as regular Chelās, in which case new conditions arise with which we here have nothing to do. But the growth and vigor of this Society was the work of the Mahātmās acting through Madame Blavatsky and Colonel Olcott, and if the trustworthiness of the Mahātmās' teaching, now that They have begun to teach, in compliance with urgent requests that They would do so, can be successfully impugned—then it must be glaringly obvious to the simplest intelligence that this organisation of Theirs, this beneficent organisation, which has been so far successful in stimulating spirituality in the world, must be shattered and destroyed. Will any sane man contend that such a result is likely to give rise to a more vigorous search for spiritual truth in some other good direction, or to any different Society more likely to grow and do in the world ?

If any member of this Society exercising his own liberty of thought should come to a conclusion that the teachings of the Mahātmās are insufficient or erroneous, what is his natural course of action? To argue the matter out within the limits of the Society at its meetings and listen to other views? Good. To leave the Society, if he felt uncongenial with its majority, and do whatever good he might feel competent to do in the world along other lines?—Good again. But to proclaim to persons outside the Society that in his opinion the highest authorities of the Society were either misleading Their followers or blundering through ignorance Themselves—to remain as a disintegrating and disturbing element within the Society, to cling to office in that Society and make exertions to secure the continuance of that office, such a course of action is one which astonishes me, and which I prefer not to characterise by any direct epithet.

RECEIVED 5 A.M., 27th February 1884.

Do not feel so dejected, my poor boy, no need for that. As Mr. Sinnett rightly says in his *Esoteric Buddhism*, the higher spiritual progress must be accompanied by intellectual development on a parallel line. You have now the best opportunities for doing that where you are working. For your devotion and unselfish labor, you are receiving help, silent though it be. Your time is not yet come. When it does, it shall be communicated to you. Till then make the best of the present favorable opportunity to improve yourself intellectually while developing your intuitions. Remember that no effort is ever lost, and that for an occultist there is no past, present or future, but ever an *Eternal Now*.

BLESSINGS,

K. H.



THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

As the month draws to a close the activities proper to autumn are being resumed in the various lodges of the Section. The H. P. B. Lodge has been holding meetings during the month. The West London Lodge enters upon its autumn session in a fine new room which it rents, not far from its old quarters, in common with several other theosophical organisations. A new branch has been formed at Hale in Cheshire, due to the removal thither of several active workers from Manchester and London. For the rest there is nothing of sectional activity which calls for immediate notice in these columns.

In the world of science there are two somewhat notable items to chronicle, which both bear with interest upon the teachings of *The Secret Doctrine*. One is the meeting of the British Association, which was held this year in Dublin under the presidency of Mr. Francis Darwin (one of the three scientific sons of the great evolutionist). His presidential address, which was reported at length in *The Times*, treated of movement and memory in plants and their bearing on evolution. His theory, stated with great moderation and caution, is a distinct step in the direction of the theosophical concept as to the *modus operandi* of organic development. In brief, it affirms a *kind* of consciousness and memory in plants. Here are one or two of Mr. Darwin's statements : " It is impossible to know whether or not plants are conscious ; but it is consistent with the doctrine of continuity that in all living things there is something psychic, and if we accept this point of view we must believe that in plants there exists a faint copy of what we know as consciousness in ourselves. . . . " " What I claim is that, as regards reaction to environment, a plant and a man must be placed in the same great class, in spite of the obvious fact that, as regards complexity of behaviors, the difference between them is enormous." And the conclusion : " If evolution is a process of drilling organisms into habits, the elimination of those that cannot learn is an integral part of the process. . . . It is surely a positive

gain to the harmony of the universe that the discordant strings should break. But natural selection does more than this : and just as a trainer insists on his performing dogs accommodating themselves to conditions of increasing complexity, so does natural selection pass on its pupils from one set of conditions to other and more elaborate tests, insisting that they shall endlessly repeat what they have learned and forcing them to learn something new." Commenting on Mr. Darwin's address the leader writer in *The Times* concludes that " underneath the technicalities of botany and biology are issues which touch the deepest, though unseen, interests of men ; and we get glimpses of a unity and order comprehending all, and of one process of modification, seen alike in the temporary and the permanent changes of organisms." Quite true—we see the *One Life* of the Universe moving irresistably onward " to the one far off, divine event towards which the whole ' creation moves,"

The other item was the publication, by many of the daily papers, of an interview which a reporter of the *Matin* had with Sir Wm. Ramsay, when he went to receive the medal of the French Association for the advancement of science, at Clermont-Ferrand. " A modern Alchemist," " Modern Alchemy," " Metals Transmuted,"—were the headlines which heralded the accounts of Sir Wm. Ramsay's statements as to the nature of his recent experiments with radium. To the action of this remarkable substance a modern scientific revival of belief in the transmutability of metals is due. In its presence a solution of copper is degraded and yields another metal of the same family (or series) but of lower atomic weight. Sir William remarked on this : " We have thus realised the transmutation of several soft metals or alkalies." Then the reporter asked him about the possibility of raising a metal in the atomic scale instead of degrading it. Here is the reply : " I do not think that the emanation of radium can only degrade metals. The emanation only acts by its tremendous energy. It may just as well construct as disintegrate, and I have reason for believing that it will not be impossible to obtain gold from silver. My present experiments are in that direction. " " It would not be a lucrative or remunerative way of making gold," Sir William smilingly added, " but it would be a great victory for science." May we not add, from our point of view, that it is a great victory for *The Secret Doctrine* ? Let us take off our hats to H.P.B. !

FRANCE.

Theosophists, as we know, are opposed to capital punishment on principle. We must however recognise that every quality has its opposite and every law of mercy its darker aspect. The total abolition of the death penalty in France during the last five years (dating from the Presidency of M. Fallières) has inaugurated an alarming recrudescence of criminality, manifesting month after month in the increase of crimes, specially those of a sensational nature, which fill the papers with matter calculated to propagate and spread contamination. This has brought about a reaction in public opinion. Citizens and politicians, alike alarmed at this state of things, are now considering the desirability of the application of the much dreaded penal law to *apache* outrages. This reaction is apparent also in a portion of the public press. An article bearing on the subject from the pen of Mdme. Daniel Lesueur, the celebrated novelist, has aroused much attention. This article, frankly Nietzschean in character, is entitled "La cure d'énergie." Impregnated with the doctrines of the "Super-man", doctrines which M. Emil Faguet, a distinguished lecturer of the Sorbonne has termed "stoïcisme actif", Mdme. Lesueur exhorts her countrymen to obedience, to discipline, to the cultivation of effort, and (it must also be admitted) to a kind of hardness verging on harshness. Taking exception to our treatment of the mentally afflicted or deranged, as sentimentality, she holds that this attitude on our part tends towards the increase of these morbid states; and end by saying: "Let us discard this unwholesome pity, and also get rid of the tendency of an even more dangerous character which is gaining ground amongst us, pity for the worker, the attitude of regarding labor as an evil which is marked by the endeavor to minimise work everywhere and for all. Let us rather glorify labor, and discourage the habit of regarding with apprehension as an enemy the surest ally of human happiness."

While admiring unreservedly the strength and nobility of these words, we cannot ignore the fact that much of the philosophy of Nietzsche does not attain this height, and that the German thinker has exercised a pernicious influence over many a mind and will.

A.

NEW ZEALAND.

After the excitement caused by Mrs. Besant's short stay among us, there seems little to report. It is difficult for those Branches, which can have frequent visits from our leaders, to understand how great an

event the visit of our President has been to us. On all sides I hear good accounts of the work. The increase in membership is not great, for those who were interested before she came joined then, so as to be able to attend members' meetings, but the attendance at lectures and meetings is larger. For years to come we shall probably enrol many who first heard of Theosophy from Mrs. Besant on this tour. It would be astonishing, if we did not know how slow true growth is, to find how very long it takes for some to grasp the teachings, and still longer for them to wish to throw in their lot with us.

I mentioned last time the excitement caused by the Rev. Gibson Smith's book, *The Christ of the Cross*. His case is still before the Wellington Presbytery, so I am unable to tell you what the result will be for him. On all sides I hear : "How nave he is to risk his living by giving out unorthodox opinions." It never seems to strike people that, as he believes in only one life on earth, he was risking eternal condemnation by preaching what he did not believe for the sake of his living, his wife, and his family. So few really believe that it is worth while to sacrifice everything on this physical plane for the sake of Truth. I have read the book, but was rather disappointed in it. It must be a step in advance, or it would not have shocked so many earnest Churchgoers, but the views about God seem to me to be very limited. He repeats frequently 'sin.....would destroy God, and wreck His universe.' Mr. Smith does not apparently find it difficult to believe in a destructible God. Again in speaking of the 'crime of the Cross,' he is apparently unable to realise that good and evil men may alike be used to carry out the will of God. Further he limits God's powers of forgiveness to those who show perfect repentance, perfect wish to reform, and perfect faith. This seems quite an unnecessary limitation of the powers of any highly evolved Being, even of one far below his conception of a God. Still the book has caused many to think, and in that way, it will be useful. The Presbyterian Church is quite within its rights in refusing to allow a man to remain a minister and draw a salary who does not preach the doctrines he has vowed to preach ; but what if these unorthodox teachings can be supported from the Bible ? This is a difficulty which will have to be faced by many of the Christian Churches before long, and we may hope that the teachings given out by our lecturers Sunday by Sunday may make easier the necessary adjustment of mediæval dogma to modern tolerance and breadth of view. In the meantime the work goes on steadily and I trust effectively ; the number of those who believe in Theosophy cannot be judged by the num-

ber of members. In all classes of society the teachings are exciting wide-spread interest, and it is a good sign that since Mrs. Besant left, many sermons have been preached to demolish us—but we still work on.

K. B.

CEYLON.

Last month our dear President Mrs. Besant passed through Colombo returning from Australia to Adyar. As usual she was besieged on arrival by Press representatives, who were as glad to see her as her own followers at Colombo, and to learn from her of the growing work of the T.S. in the Australasian Section. She only spent a few hours at Colombo and sailed to Tuticorin *en route* for Adyar.

Early in September Bro. P. D. Khan proceeded to Bombay, after a holiday of three months spent at Mauritius. We expect him back to resume his T.S. work in Ceylon before long, and hope to see him restored to health.

Mrs. Russak and Miss Renda were here for two or three days *en route* for Europe. At a meeting of the Hope Lodge we were glad to hear Mrs. Russak speak of the work at Adyar and the facilities it affords to students, etc. At the latter end of the month, we have had the pleasure of a visit from the Countess Schack, Mrs. Lubke and Miss Fuller, who were proceeding to Adyar.

On the 25th of this month we expect Mrs. Higgins back at Colombo after a holiday in Germany, to resume her work among Sinhalese Buddhist girls at the Musæus School. While in Germany, she has been giving several lectures on Ceylon, illustrated with lantern slides. She will, on her way to Genoa to take the steamer sailing from there to Colombo on the 8th October, break her journey at Berlin, where she had been asked to speak at the Lyceum of the German Capital on the 25th September. She also accepted an invitation to speak at Weimar, her ancestral city, where exists a "*Musæus Strasse*." On the 6th instant she was to speak at Genoa, where a meeting for her was being arranged by Dr. Penzig and Mr. Kirby.

The forthcoming Convention at Adyar is already "on the brains of our members," and plans are being made by some to be present at this 'annual family gathering' where every body enjoys the 'feast of reason and flow of soul' in the true sense of that expression. We hope Ceylon will be well represented. But ah! the cry is: "We will miss Mrs. Besant's usual Convention lectures!"

The Branches of the Society in Ceylon are as usual quietly working, and are doing what little they can to help humanity.

H.

INDIAN SECTION. BENARES.

Last month saw the Headquarters of the Section very lively and very busy, the presence of the President attracting workers and visitors from all parts, many also taking advantage of the Durgā Pūjā holidays to visit Benares. Lectures and conversation meetings, are largely attended, and groups of members may be seen daily, discussing matters of interest. The President arrived on September 25th, and received as ever a hearty welcome from all ; her birthday, was made the occasion of festive greetings and rejoicings. Mrs. Besant's Sunday lectures have been mainly devoted to subjects connected specially with the Indian nation, and the unrestful state of public feeling at the present time, pointing out the duties and responsibilities of Theosophists in the matter. On October 11th, she took for her subject *The Sons of India*, giving an outline of the newly formed Order of that name, for the purpose of helping and training the boys of India to understand and face the problems, political and social, which confront them, as they begin to turn their thoughts to the condition of their country. At the close of the address a short meeting was held, at which a large number enrolled themselves as members of the Order, taking the pledge which its members are expected to subscribe to. On Wednesday, October 14th, Miss Maud McCarthy is to deliver a lecture on "The Place of Art in Evolution," a subject on which she is well qualified to speak.

College and Schools are now re-opening after the holidays ; amongst the new-comers is Miss Albarus, a Canadian lady who has recently arrived to take part in the work here ; she has been giving her services at the Musæus school during Mrs. Higgins' absence, and is now enrolled on the staff of the C. H. C. Boys' School. A shadow has just fallen upon us all in the serious illness of Dr. Richardson, Principal of the C. H. College, who has so endeared himself to all who have had the good fortune to come into close relationship with him ; daily prayers go up from many hearts for his well-being, and we trust he may speedily be restored to health and become able to resume his work and take his place as the friend and helper of all, young and old, who need his help.

M. J.

ACADEMICAL MAGAZINES.

(Concluded from p. 90.)

3. *Journal of the German Oriental Society*, 1908, Numbers I and II.

The Sabbath, its etymological and chronological-historical meaning, by Edward Mahler. The result of this long, learned, stimulating article is that *s'abattu* is a Babylonian institution which was introduced first to Egypt, and then, from either Babylonia or Egypt, to Israel; that the *ūnu s'abattu*, i.e., 'the day of being full' (or 'completed') was originally nothing but the festival of the full moon; and that to the latter a festival of the new-moon and, finally, those of the half-moon were added. So the number seven is in this case not the starting-point, but the latest result of the development.

On the aboriginal languages of Eastern Turkestan in the early Middle-Ages, by Ernst Leumann; Second Part. This is another proof of the infinite labor connected with the decipherment of those fragments of an unknown literature. Unknown, indeed, only in as far as the language is concerned. For it becomes clear now that all the texts in question are translations of Mahāyāna treatises which are likewise available in their Chinese or Tibetan garb, or in both, seldom in Samskr̥t. The material has much increased by sendings from St. Petersburg and England. About the language so much is certain now that "it places itself on the Aryan ground as an independent apparition by the side of the Irānian and Indian idioms, widening, as it were, their twofold chorus by a third voice of independent character." So the lion's share of the new discovery will belong to comparative philology, as it seems.

The annual reports for the year 1907 on the progress of Semitology and Egyptology, by several authors, contain much interesting news than can be repeated here. There are 30 new books and treatises referring to Assyriology, and not less than 188—covering, however, the period from autumn 1904 to the end of 1906—on Egyptology. The following works would be of great use in the Adyar Library and might perhaps be presented by some liberal friends:

I. G. Frazer, *The Golden Bough. A study in Magic and Religion*. 3rd edition (revised and enlarged). Part 4. (10sh.)

E. G. Perry, *Hymns and Prayers to Sin* (German). Leipzig Heinrichs, 1907. (2 sh.)

P. Dhorme, *Choice of Assyro-Babylonian religious texts: transcription, translation, commentary* (French). Paris, Lecoivre, 1907. (12 fr.).

F. Thureau-Dandín, *The Inscriptions of the Sumerian and Accadian Kings* (German). Leipzig, Hinrichs. (9 sh.)

The last of these books (as we gather from a special review of it by St. Langdon) offers "much important information for the study of religion. From this point of view we have here truly *a lifting of the veil into the secrets of the beginnings of Babylonian and Hebrew religious traditions.*" "Devout worshippers of everything that had been handed down from ancient Sumer and Akkad, the Babylonians revealed to the last those profound influences which distinguished Babylonian art, literature and religion from those of all other oriental peoples. The real nature of this contemplative and deeply religious people whose language was propagated as the conveyance of everything holy in ritual and beautiful in prayer, the author of this book has understood as no one else." "Sumerian must have been spoken in the days of Hammurabi and probably did not die out in Sumer until long after that ancient race had renounced all pretension of ruling 'the dark-headed people'." "This collection of the inscriptions of the classical period of Sumerian marks an epoch in the science of Assyriology."

James H. Breasted, *Ancient Records of Egypt*. Chicago, University Press, 1906 (\$ 17.). This gigantic work offers a translation of all the historical inscriptions of some interest from the oldest time to the Persian invasion. On this work is mainly based James H. Breasted's, *History of Egypt*, London, 1906. (£1), with 200 excellent photos.

Ed. Meyer's *Egyptian Chronology* (German), Berlin, 1904. (sh. 11, 6) ; the introduction of the calendar now recoils to 4241 B.C., and the appearing of the first monuments with inscription (King Menes) to 3315 B.C. ; Erman's *The Egyptian Religion* (German). Berlin, 1905, with 165 pictures. (4 sh.), which has been prepared with great care during a series of years ; E. A. Wallis Budge's, *The Egyptian Heaven and Hell*, London 1906. 3 vol. illustrated ; Wiedemann's, *Magic and Sorcery in Ancient Egypt* (German) (Mk. 0,60.)

Of the latest excavations the most important one seems to be that of Legrain who, while engaged in the restoration and preservation of the temple of Karnak, discovered a second magasin, so that now 751 statues and steles and nearly 17,000 bronzes are secured—the extraordinary importance of which for all the branches of Egyptology cannot yet be calculated.

Ruyyaka's Alamkārasarvasva, translated by Hermann Jacobi. First instalment. This is a work on rhetoric, somewhat on the lines of *Anandavardhans Dhvanyāloka* which was like-wise translated by Prof. Jacobi. It is mainly engaged with the doctrine of the poetical figures. An eminent teacher of the S'aiva philosophy (the Pratyabhijñādarśana), viz., Jayaratha, has written a brilliant commentary on it which has been published in the *Kāvyamālā* No. 35.

Purāṇic Strips, by A. Blau. 1. *The Itihāsa of Saranyū in its development through the Purāṇas*. Blau is of opinion that there was but one original Purāṇa which might be partly reconstructed by comparing the various forms under which the same legends appear in the present Purāṇas. This would also enable us to get a more precise idea as to the earlier and later of the several Purāṇas. The present inquiry is meant as an example of the method proposed. The story chosen is pursued from the enigmatic verses of *Rgveda* X, 17 (1, 2) through Nirukta, Bṛhaddevatā, Harivams'a, and nine Purāṇas, but the author wisely refrains from drawing any general conclusions, but is satisfied with certain statements, e.g., the interesting feature that Chāyā living as a horse in the jungle "eats grass" (tṛṇāni cacāra) according to the older accounts, but "cultivates tapas" (tapas' cacāra) according to the younger ones, because there must be an excuse of her running away from her husband whose ugliness (so the older accounts) is for the same reason turned into an excessiveness of radiance!

Contributions to the Samskr̥t Dictionary from Hemacandra's Paris'iṣṭaparvan, by Johannes Hertel, is a useful list of rare Samskr̥t words which were so far only known through the lexicographs, or entirely unknown, or only known in other meanings than the one in question.

Influence of the Ancient Buddhist Art on the Buddha Legend, by Dr. T. Bloch. Instances of this influence are, according to the author, Māyā's seizing the branch of a Sāl tree, 'when her time had come'; the Nāgarādhidevatā who opens the fugitive prince the gate of the town; and the divine beings who, according to *Lalitavistara*, accompany the prince "with half bodies" (ardha-kāyaiḥ)—a curious reflection of the Gāndhāra reliefs which must have been a source of wonderment to many Indians of that time who were still ignorant of the laws of perspective.

4. *Vienna Journal for the knowledge of the Orient*, 1908, No. 1.

There is very little herein this time which might call for the interest of the non-specialist. D. H. Müller furnishes an article on the

metre in Ezekiel and the Psalms, with some very fine translations ; Chr. Bartholomae, the well-known investigator of the ancient Irānian languages, gives some new contributions to the explanation of the inscriptions of Behistun ; and Alois Musil explains two Arabian inscriptions from Arabia Petraea (*i.e.*, the wide field of ruins to the east of the Dead Sea). Finally, there is a paper on "Hanscrit," by Theodor Zachariae, being an inquiry after the origin of this name which was frequently used for Samskr̥t in Europe during the eighteenth century. The solution, is, of course, that in several parts of India the sibilant is substituted or has a tendency of being substituted by the aspirate.

5. *Indian Antiquary*, March and April 1908.

The Scythian Period of Indian History, by R. D. Banerji, is concluded with the translation of some old and new inscriptions, a list of dated Kharoṣṭhi inscriptions, and a most useful synchronistic table of the Scythian period from B.C. 231 (death of A'soka) to A.D. 414 (Mathurā inscription of the Gupta year 114). There can be little doubt about the service done to the science of history by this admirable paper, which will have to be thoroughly studied by all future writers on this darkest period of Indian History.

Persian Affinities of the Licchavis, by professor Satis Chandra Vidyābhūṣaṇa. The *Licchavis* (*i.e.*, the members of a small republic often mentioned in the ancient Buddhist books) are believed, by Mr. Vincent A. Smith, to be a Tibetan tribe, which settled in the plains during pre-historic times. Against this, Professor S. C. V. endeavours to prove that the *Licchavis*, though connected by kinship with the early Tibetan kings, "were a Persian tribe, whose original home was Nisibis (to the south-east of the Caspian Sea), which they left for India and Tibet in the 6th and 5th century B.C., respectively."

The Buddhist Councils, by Professor L. De La Vallée Poussin (continued). A lively description of the Second Council and a detailed examination of the questions connected with it.

6. *Research and Review* (Journal of the Indian Research Society), vol. 1, part 2. There are two articles calling for special attention, *vis.*,

Nyāyāvalāra: the earliest Jaina work on Pure Logic, by Professor Satis Chandra Vidyābhūṣaṇa. Besides the Samskr̥t text and English translation of the thirty-two S'lokaś of which the work consists, the author gives copious extracts from the commentary called *Nyāyāvalāra-vivṛti* and a little introduction in which it is asserted that Siddha Sena Divākara, the famous author of the *Nyāyāvalāra*, lived at Ujjaini about

550 A.D. and was identical with the well-known Kṣapapaṅka of Vikramāditya's court—which view is corroborated by a note by Sarat Chandra Das appended to the article.

The Shu'biyyah Movement in Islam : its Origin, its Growth, and its Results, by S. Khuda Buksh. An intensely interesting, scholarly paper on the Shu'ubiyyites, i.e., "those foreign converts to Islam who, while advocating the excellence of their own respective nationality, refused to acknowledge the superiority of the Arabs." There is much in this article which deserves the attention of our modern statesmen, for, as the author says, "history repeats itself."

7. *Mind*, a Quarterly Review of Psychology and Philosophy ; January and April 1908.

If we ask what Western philosophers are mainly occupied with at present, the answer to be given with the help of *Mind* (which in no number fails to give a valuable account of all the principal philosophical journals, English and foreign, and therefore is particularly fit to keep one up to date in the progress of philosophy as a science) seems to be that they are slowly recovering from Kant. Kant has ceased to be the supreme authority. After the collapse of his most famous successors, the master too is looked at with critical eyes at present, though with due reverence. But the problems he raised are far from being solved, and even the most curious conclusions drawn by his successors are still earnestly discussed from time to time. Solipsism, so often declared dead, constantly raises its head again. On the whole, now, as a century ago, the question whether and how our ideas correspond with "things-in-themselves" out-side the mind (theory of knowledge) is the central problem all over the world of philosophy. Of this nature are the most important contributions of the Review, viz., "Non-Phenomenality and Otherness," by Hubert Foston ; "Immediacy, Mediacy and Coherence," by Professor Stout ; "Radical Empirism and Agnosticism," by A. H. Lloyd. The former, among other interesting suggestions, calls attention to the fatal slight with which feeling has been treated as yet in the theory of knowledge, in spite of the peculiar power with which it "forces upon us the belief in existence beyond ourselves and outside our own experience." Mr. Lloyd speaks about five kinds of agnosticism the fifth of which is radical empiricism or pragmatism—the new gospel about which there is so much noise now in England and America though nobody exactly knows what it is. Some call it a "new name for some old ways of thinking," and many confess that they cannot manage to find out whether they are themselves pragmatists or not. Pragma

means work, and pragmatism as an "attitude of orientation" is, according to William James, "the attitude of looking away from first things, principles, 'categories', supposed necessities; and of looking towards last things, fruits, consequences, facts." In pragmatism, we are told (by Mr. Lloyd) Kant's *a priori* "has only been completing its work of destruction,* making the knowable and the formally unknowable vitally and inseparably one, with a result to philosophy, that, though inconventionally Kantian is nevertheless a Kantian product." From a review of the German "Kant-Studien" we learn that Kuno Fischer (the most renowned of modern Kantianists, Professor of Philosophy at Heidelberg) has died. Further that "the general movement of modern German Philosophy is . . . an attempt to repeat on a new basis the development of the idealistic world-view from Kant to Hegel. 'The year 1906 is specially distinguished by the re-birth of Hegel'. Other interesting points . . . are the waxing influence of Nietzsche; the popularity of Novalis; the fresh interest in mysticism." Professor Wundt (Leipzig) has formulated a law of three stages in the development of metaphysics, "the poetic or mythopœic, the dialectic with its bifurcation into speculative idealism and realism severally, and the critical." Haeckel and others belong to the first, Ostwald. etc., to the second, Mach, etc., to the third stage, and Ed. von Hartmann is regarded 'as having relapsed to the first stage.'† Mary Hay Wood contributes a very clever article on "Plato's Psychology in its Bearing on the Development of Will." Among other things we learn from it that in Plato's scale of psychological types the philosopher and true artist occupy the first place, whereas on the last (ninth) stands the tyrant, and on the fifth—the seer and initiated, a fact explained by Plato's curious and well-marked view of this character: "a kind of humorous mixture of reverence and contempt—reverence for the utterances of truth, and contempt for the witlessness of those who give them voice. Such persons, he says, are reckoned to have something divine about them; whereas his own contention is always that it is the opposite character, *viz.*, absolute intelligibility, that may be rightly conceived to constitute the 'divine', since it also constitutes reality." There is a short and cool review of Professor Deussen's "Outlines

* The thing-in-itself, though unknowable to 'pure reason', was declared to be an object of the 'practical reason.'

† To me it seems to be just the other way, *viz.*, that he rose from the first stage ("Philosophie des Unbewussten") to the second and third stages respectively "Kategorienlehre," etc.).

of Indian Philosophy " (Berlin, 1907) which, says the reviewer (David Morrison), show that the professor ' though he has necessarily improved as an exponent of Indian philosophy, has not really progressed in his appreciation of European.' This statement is truly pathetic for one who would try to find out how far *Mind* and the other philosophical journals have progressed in their appreciation of Indian philosophy (the very mentioning of which is in them something almost unheard of). There is, in fine, a notice on an article of the German journal "Archiv für Systematische Philosophie" which cannot fail evoking interest. The leading idea of Oscar Ljungströms "Plan of a new Philosophy" is that "the glimmering consciousness of new creative impulses and the beginnings of a higher faculty of knowledge point to the creation of a kingdom higher than the human."

DR. F. OTTO SCHRÄDER.

[The paper on Anattā and Re-incarnation referred to last month (p. 85) will appear *not* in the *Buddhist* but in the *Ceylon National Review*.—F.O.S.]

As for us who are hearers of the Gnosis, of Theosophy, wherever it is to be found, it would be unwise to reject any experience of those who have gone before upon the way. Whether we call it the Gnosis of the Mind with the followers of Thrice-greatest Hermes, or the Gnosis of the Truth as Marcus does, or by many another name given it by the Gnostics of that day, it matters little; the great fact *is* that there is Gnosis, and that men have touched her sacred robe and been healed of the vices of their souls; and the mother-vice of the soul is ignorance, as Hermes says. But this ignorance is not ignorance of the arts and sciences and the rest, but ignorance of God; it is a true a-theism, the root-superstition of the human mind and heart—the illusion that prevents a man realising the oneness of his true self with the Divine.—*The Gnosis of the Mind*, by G. R. S. Mead.

REVIEWS.

TRISTAN AND ISOLDE.*

AN INTERPRETATION.

To read theosophically the grand works of art, whether in print or color, in prose or poetry, is a beneficial study, and therefore we welcome this pamphlet interpreting one of great Wagner's masterpieces. To the materialist Wagner, Goethe and others of this stamp are only poets of high imagination; to the theosophist they speak in no uncertain terms of deep truths about man and nature. The pamphlet under review clearly shows how with theosophical knowledge one can appreciate Wagner better. The interpretation is not far-fetched. The symbols for which the different characters are made to stand fall in smoothly, without clashing with the whole. In this drama Wagner "treats in great detail of the Ego and its history." "In his previous dramas, which all deal with various soul-stages, he operates rather 'on the whole,' telling us by events and scenes rather than by so many words of these soul-stages and the experiences therein." Tristan and Isolde represent Manas and Buddhi in man and the different phases of their individual and collective growth are of practical utility. The pamphlet helps in this study and we recommend it to all theosophical students.

B. P. W.

MYSTICISM. †

This little booklet contains an excellent treatise on "Mysticism" and the "Quest" illuminating a difficult subject in masterly fashion. The Mystic is defined as "one who claims the right to live by the light God has given him." "A full mystical life has no room for impractical dreaming, nor would it be possible for the man, who had lighted the mystic candle of the Lord, to leave every earthly love and every earthly duty for the sake of his own soul." Due place is given to the importance of reason, "the balancing faculty, the power of judgment betwixt essentials and non-essentials," for until "reason and faith have kissed each other," God cannot be "known of the heart."

* By Carl Reinheimer, Theosophical Publishing Society, 161, New Bond Street, London, W.

† By Mary Pope, Theosophical Publishing Society, 161, New Bond Street, London, W.

Illustrations from the lives of various mystics, the question of authority, the difference between the mystic and the saint, between meditation and contemplation, the three stages of ascent: 1st, the Purgative Stage, 2nd, the Illuminative, 3rd, the Unitive, etc., make up a most instructive pamphlet, fascinating from beginning to end.

A. SCH.

Very nicely printed and got out is the souvenir of the twenty-second Annual Convention of our American Section held during the month of September last. It is in honor of our late President-Founder and consists of Mrs. Besant's address at the cremation of his body and a very admirable article from the able pen of Mr. C. W. Leadbeater entitled "Faithful unto Death" which gives a glimpse of Colonel Olcott's past. Mr. Leadbeater also says: "He was unconscious for a while after death, but is now fully awake and active. As I was always deeply attached to him, his Master told me to act as a kind of guide to him when necessary, and explain to him whatever he wished. He had always been keenly interested in the powers and possibilities of the astral plane, and as soon as he could see it clearly he was full of eager and insatiable desire to know how everything is done, to understand the rationale of it, and to learn to do it all himself. He has an unusually strong will in certain directions, and that made many of the experiments easy to him even when they were quite new. He is most at home in work which involves the use of power in some way—to fight, to cure, to defend. He is full of big schemes for the future, and is just as enthusiastic as ever about the Society which he loves." Mr. Unger deserves the thanks of the American Section for his fine gift.

The Bihar Theosophical Federation has published a *Theosophical Catechism*, part first, by Ramasray Prasad to be sold for one anna, postage extra. It treats of "Theosophy and the Theosophical Society."

Mme. Helena Pissareva has translated into Russian H.P.B.'s *Voice of the Silence*. The book is well-printed and beautifully got out with an English note from the Translator which speaks in praise of our revered H.P.B. At length in her fatherland is H.P.B. getting faithful followers and servants of her Society.

MAGAZINES.

The Theosophic Messenger, September, concludes the "Scientific Basis of Vegetarianism," by Dr. Hall. A short contribution discusses "Is there an orthodox Theosophy?" and from it we extract: "Brotherhood is the one and only amarynthine bond of union in this life. Brotherhood does not know personal gratification; it does not indulge in vituperation; it is not ambitious; it is a stranger to self-aggrandisement. Its watchword is simplicity. It teaches self-abnegation and disinterested service, especially toward those who oppose, or who, we think, oppose us." A number of short interesting articles are contributed, all nice and useful. The query department contains some excellent answers by Mr. C. W. Leadbeater, especially one in which a clear exposition on Karma in relation to death by accidents is given. The answer is too lengthy to be reproduced here. The *Messenger* is growing in the power of service and those who look after it deserve thanks and encouragement.

Theosophy in India, September, reprints the first part of a very fine lecture of the late Colonel Olcott on the "T.S. and its aims" given in Bombay in 1879. Gangānāth Jha writes on "Universal Brotherhood justified at the bar of philosophy," Seeker on "The Rationale of the Āsrams." Correspondence and business notes make up the number.

In October number Colonel Olcott's lecture is continued; Seeker's article is concluded; and among other things there is a short contribution entitled "Necessity for Morality."

The Vāhan, September, has business notes and a couple of interesting questions and answers.

Theosophy in Australasia, September, as usual commences with interesting "Outlook" and is followed by "The Besant Lectures," "The Voices of Joan of Arc," "The Earth as an Entity," "Christianity in India," by Mr. John, and "Jesus, the Man." Questions and answers and business notes bring a readable number to a close.

Theosophy in New Zealand, September, contains various notes of interest besides "Mrs. Besants Visit," "The Law of Karma in operation as revealed by Astrology," etc.

The South African Bulletin, September, contains usual editorial notes which speak of new Lodges formed and Mr. Nelson's article on the "Unmanifest made Manifest" is continued, followed by notes and news.

The C. H. C. Magazine, October, has interesting paragraphs from our President's pen in the opening pages. The number also contains

"The Pushkaram Festival at Rajahmundry," concluding portion of "Kumar Jagat Sinha," "Dewan Bahadur S. Shrinivasa Raghava Aiyengar, C.I.E.," "The Great Car of Jagannath," by Psy. Che., "Happiness," the fifth instalment of Indian Geographical Series speaking of Trinomali, "Agriculture in South Travancore," "Krishna Kumari," by Josephine Ransom—a fine piece—"Shri Balaji," "Stray Thoughts on Svadeshism," and "Advice of a noble father to his illustrious son"—Shahji to the great Shivaji. Correspondence and notes make up an excellent number full of readable matter. Their Excellencies the Viceroy and Lady Minto will visit the College in the first week of December.

Sons of India. This is a new monthly to be issued on the 17th every time. Mr. G. S. Arundale, the indefatigable worker in the cause of Indian education, who is the Vice-Principal of the C.H.C. at Benares, takes charge of the editor's work. It is the organ of the newly formed Order of the Sons and Daughters of India. Our President explains the reason of this new movement under "Ourselves." The constitution of the "Sons of India" is treated by the editor which says that the head of the order is a chief supported by a Supreme Council which is assisted by Consistories, Chapters and Lodges with Wardens as head. The Order consists of pledged and unpledged members. The motto of the order is "I serve" and its color golden-yellow. The monthly will cost only annas 8 for nonmembers and annas 4 for those belonging to the Order. We wish the new Order all success. May it do the noble work expected of it and fulfill its great mission.

The American Theosophist, September, contains "The Hidden Side of Life," by Mr. C. W. Leadbeater, "The Moral Aspect of Vegetarianism," "Consciousness," and "The Occultism of the Shakespeare Plays," by the editor. "Hints to young students" is continued.

The Message of Theosophy, September, has contributions on "Perseverance," "Theosophy and its teachings," "Jupiter," Claims of Christianity" and "Gnosis of the Buddha."

The Lotus Journal, September, has a very nice piece from the able pen of Bro. C. W. Leadbeater entitled "Follow the King" in which he discourses on the value of patriotism and gives a fine description of the celebration of the Diamond Jubilee of the late Queen Victoria as observed by the gifted seer with a higher sight and it forms an instructive study. Mrs. Besant's "Religion and Psychology" is concluded and Miss Mallet continues her "Outlines of Theosophy."

The Adyar Bulletin, October, has as usual Headquarters Notes by the President. She also contributes the first instalment of "The Search

for Happiness." Then there are "Notes on Materialism," by A. Schwarz, concluding portion of "Devotion and Service," "Tāntra-Worship or Pseudo-Occultism in America," by Mr. N. F. Billimoria. The Round Table scheme of the *Lotus Journal* is reprinted, also "Theosophy in Many Lands" from this magazine.

Annales Théosophiques, contains matter worth pondering over. Jean Monier contributes an interesting article on "S. Paul as a mystic" while L. Le Leu brings another on "Christian Mysticism" and E. Marcould winds up with a paper on "The Masters and Theosophical Teaching."

The *Bulletin* for September of the Italian Section contains the translation of a lecture on "The Necessity of Religious Education" which our President delivered last February in Adyar. The article on "Ethics and Æsthetics in Theosophy" is continued and last not least Dr. J. R. Spensley of Genoa brings some fascinating notes on "Names" in which he says that: "A name when pronounced is a musical note the vibrations of which are modified by the vowels and consonants. Therefore the true name of a thing is the vibratory condition which produces its form. A name is the expression of a vibratory mood. A step forward in evolution entails a change of name."

Sophia for September brings the continuation of previous articles and the usual sectional news.

Revista Teosófica for August announces a special Convention in order to appoint a successor to Señor Tosé M. Masso, the late General Secretary of the Cuban Section. May our Cuban Brethren be enlightened and choose aright.

Virya for August, another Spanish Magazine, contains original articles and the beginning of a story which promises well.

The (Russian) *Theosophical Messenger* brings amongst other matters two articles by our President and two other ones by Alba, which is the *nom de plume* of the General Secretary of this our youngest Section.

The *Bulletin Théosophiques* for October gives notice of a special convention to be held in Paris in order to discuss the advisability of the French Section becoming incorporated. As, according to the French Law, no Society can be incorporated whose Headquarter is in a foreign country it would be a condition *sine qua non* for our French Brethren to drop their name of the "French Section of the T.S." and call themselves instead: "La Société Théosophique Française" (The French Theosophical Society). A mere form! what does the

name matter ? some say. But to others it sounds like the breaking of a link.

Isis is a German Theosophical monthly started since the beginning of this year by a student of the University of Leipzig. It is neatly got up and contains original matter well worth reading ; but its principal claim is that it acquaints its readers with our President's latest lectures and keeps them in touch with what is going on in other Sections all over the world.

Theosophia (Dutch), September, contains part translations of Colonel Olcott's *Old Diary Leaves*, "Occult Chemistry" instalment from this magazine, and *Hitopadeça* ; Mrs Windust writes on "What is our Work" and there is a contribution entitled "Theosophy and Biology."

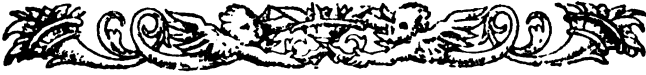
De Gulden Kelen, (Dutch), September from East Indies contains "Animal Sacrifice," "The history of the sunflower," "The Ocean of Love" and "Something about Mrs. Besant."

De Theosfische Beweging, September, contains a letter from Mr. W. B. Fricke, a report of the first Dutch Indian Theosophical Congress, etc.

Theosophisch Maandblad, September, contains the report of a lecture on "Purity," "The Work of Theosophy," "Forbearance" and translation of the article from this magazine entitled "The Æther of Space."

We acknowledge with thanks Scandinavian *Teosofisk Tidskrift* for September, *The Herald of the Cross* and *The Health Record* for August, also the *Metaphysical Magazine* containing "Why Men do not follow God," "Shall Man and Woman Marry?" "Our National Conscience" etc., *Notes and News* for September, and *Modern Astrology* for October in which Isabelle M. Pagan discusses the sign Libra ; Mr. Sutcliffe concludes his "Crystal sphere and the functions of Fohat" to be followed next month by "Practical Astrology ; the exact measurement of Planetary influences."

Among Indian Magazines we have received *The Theist*, *The Olcott Kindergarten Review*, *The Oriental Mystic Myna*, *Prabuddha Bharata*, *The Burman Buddhist*, *The Mysore Review*, *The Vedic Magazine*, *The Indian Review* with "The Indian Problem" Mr C. W. Wish, "Lines of Industrial Development," by Dr. Travers, "Robert Browning and Oriental Fables," "The Mystery of Newman," "The Failure of Vaccination," by Mr. Lupton, M. P., etc., all for September ; for October the *Cherag* (Gujarāti) and the *Modern Review* as usual interesting in articles and illustrations.



THE THEOSOPHIST.

FROM THE EDITOR.

The Indian Section has sustained a great loss by the retirement from the office of General Secretary of Bābu Upendranāth Basu Sāhab, on account of continued ill-health. He spent the summer in Kashmīr, in the hope of re-establishing his strength, but the nerves continue to refuse their office, and he is entirely unable to work. Upendranāth Bābu has been General Secretary of the Indian Section since 1895, and has raised the Section from feebleness to vigorous strength. The establishment of its Headquarters at Benares, the fine buildings erected on the lands presented to it, the sound financial condition of the Section, all point to the energy and ability with which he has discharged the duties of his high and responsible office. But far more important than these are the spirituality and the devotion which he has breathed into the Section, and the inspiring example set of a noble life, full of the gentle strength that grows out of a nature rooted in love for the Divine. He has been the Heart of the Section, and sorely will it feel his loss. Let us hope that the loss will only be temporary, and that he may regain in rest the strength he has lost in labor, so that, ere long, we may again welcome to the post he now resigns, the pure heart and strong brain which have guided the Indian work so long and so well. For this work he resigned, in the full strength of his manhood, a high and lucrative position at the Bar, abandoning all the prizes men crave, for love of the Masters and Their Society ; to this he has consecrated the best years of his life, and his health has broken down in its service. So we refuse to say to him : " Farewell." We will only say : " Come back."



Dr. Evans has lately been lecturing in Cambridge, England, on his Cretan explorations. He has dug down on the site of Gnossus, and has reached relics belonging to B.C. 12,000. In a palace belonging to about B.C. 3000, the excavators found a chapel, with

altar and various paraphernalia of worship, and among these "a splendid Greek Cross of marble." So many crosses have been found in the unburying of ancient cities and temples, that there is nothing exceptional or surprising in this discovery ; but every new witness to ancient truths is valuable, and our H.P.B. is being constantly justified in her statement that more and more proofs of the antiquity and universality of the Secret Doctrine would be discovered during the early years of the twentieth century.

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I wish to draw special attention to the article in our Brotherhood Section, entitled "Enthusiasm and Fanaticism," by "Alba." Alba is the first General Secretary of the Russian Theosophical Society, and is becoming well known in Russia through her admirable writings. With indefatigable patience, amid many dangers, she has been building up the fabric which now stands out before the world as the Russian Theosophical Society. She herself serves as an admirable example of the enthusiasm she describes, and has known how to avoid the whirlpool of fanaticism in which so many enthusiasts become engulfed. The Russian Government has recognised the Russian T.S., so its members are no longer in danger as belonging to an illegal society. The charter was signed and issued on Nov. 12th, 1908. The final sanction to the Rules of the Hungarian Theosophical Society has been received from the Hungarian Government, and the French Theosophical Society has also very wisely decided to become incorporated under French law. We shall probably ere long find it desirable to drop the ugly word "Section," and revert to the old way of naming, *i.e.*, either the French Theosophical Society, or the Theosophical Society in France ; and so with the other countries. The word "Section" conflicts with the law in several Continental countries, and somewhat masks the autonomy which each National Society enjoys.

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I desire to call the attention of Theosophists to the forthcoming European International Congress, to be holden at Whitsuntide—May 30th—1909, at Budapest. The Hungarian Society is young, but the Magyar is naturally of a bold and chivalrous nature, and it has assumed this heavy responsibility with a light heart. I have promised two lectures : "The Present Cycle and the place of the T.S. there-

in ; " and " The Christ ; who is He ? " Dr. Steiner has also promised two lectures, which are sure to be full of interest. Members in different lands should take a pride in writing some good papers for the Congress, papers worthy of publication in the Report. It is important that notification of the papers should be sent in good time to the General Secretary, M. Julius Agoston, Rókh Szilard-utca 39, Budapest viii, Hungary, Europe.

* *

It may be convenient to friends if I here mention my probable movements during next year. I shall be at Adyar, save for short journeys in Southern India, until about March 15th, 1909, and all letters should be addressed to me there. I shall then go to Benares City, and remain there, save for similar short journeys, until I leave for Bombay, whence I sail in the P. & O. SS. " Morea," on April 24th. I propose to go straight through to London, where my address will be with my dear friends the Brights, 31 S. James' Place, London, S.W. I have promised to do a short tour for the Propaganda Committee of the Northern Federation in England, and am to speak, as the representative of the T.S. Order of Service, at a great anti-vivisection meeting in London, to be held in connexion with the Anti-vivisection Congress, which meets from July 6 to July 10. About the middle of July, I hope to go to America, visiting the West Coast during August, being present at the American Convention, and thence going to such places as may be decided on by my good colleague, Dr. van Hook. All these arrangements are, of course, subject to alterations, but, so far as I can tell, they are likely to be carried out.

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Mr. Fullerton is writing his *Reminiscences* for the *Messenger*, and these will be read, we are sure, with the keenest interest. Mr. Fullerton's long services to the movement in America can never be forgotten, and all who love him—and who that knows him personally does not ?—will be glad to see his name in the organ of the American Society. Dr. van Hook and his able co-adjutor, Mrs. Felix, have certainly lifted their sectional organ into a unique position.

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There are hints in the Scriptures of the world of a great Being who reigns over our globe and guides its destinies. One of our

more advanced students some time since sent me a reference—*The Larger Sukhāvaṇī-Vyūha*, §§ 3, 4, Sacred Books of the East, vol. xlix—of much interest in this connexion. A great disciple, ages upon ages ago, at an immeasurable distance of time, determined to become a Buddha of loftiest rank, and became, in truth, in the course of ages, Buddha Amitābha, Lord of Sukhāvaṇī. This disciple, Dharmākara, ere making his vow, to be perfected kalpa after kalpa, appealed for help to “a holy and fully enlightened Tathāgata,” who was called Lokeshvararāja, the King—Lord, or Highest Lord, of the world. This great Being was “without a superior.” To Him went the disciple Dharmākara, and, having worshipped Him, he made his Buddha-vow, prefaced by the following beautiful apostrophe: “O Thou of immeasurable light, whose knowledge is endless and incomparable; here, in Thy presence, no other light can shine. The rays of the moon of Shiva and of the jewel of the sun here are not bright. O best of Beings, thy form is all-embracing; the voice also of Buddha is of endless sound; so likewise His virtue, with meditation, knowledge, power; like unto Thee there is no one in this world.” Some of our readers, students of occult lore, may find herein some suggestiveness.



There is a very good article in the *National Review* on “The Hindū Conception of Man,” by Mme. Jean Delaire. Mme. Delaire points out that “the vast system of faith known as Hindūism might be expressed in two words: *Divine realisation*. Man is one with the Deity. Man must realise this oneness with the Deity; this is the cornerstone of Hindūism; from this belief all others flow.” “The Hindū has probed perhaps more deeply than any other in his search for the Supreme Reality, for Truth.” “God and Man are one; All is One, One is all. Man is divine and immortal by birthright; he does not, in the words of a modern writer, die and live again, ‘he simply goes on living,’ for he is the son of the eternal ‘I am,’ whose dwelling-place is Infinity, whose time is Eternity.” It is evident from various phrases in this admirable article that Theosophy has unveiled to Mme. Delaire, as to so many others, the “Wisdom of the East.”



It will be remembered that, in 1895, the American Section of

the T.S., led by Mr. Judge, left the original Society and established itself on independent lines, with the name of the Theosophical Society of America. At Mr. Judge's death, Mrs. Katherine Tingley succeeded him as Head of this Society. Later, most of his chief friends seceded from the body ruled by her, when it changed its name to the Universal Brotherhood, and formed another Society under their original title. They are certainly the people most worthy to carry on the work of Mr. Judge, to whom they have been so nobly faithful. Mr. Judge, in successfully challenging the right of any tribunal in the T.S. to pronounce on his opinions or acts, established, on an impregnable basis, the liberty of every official and member. It was a pity that, not content with this victory, he subsequently left the Society, taking with him his followers, and thus rending the, till then, seamless coat. Despite what I cannot but think this unfortunate choice of the position of a separate leader, he must ever remain a great figure in the Society, next only to H. P. Blavatsky and Colonel Olcott, a splendid organiser, a true spiritual teacher, and a man of flawless devotion. These friends of his, who now represent his work and cherish his memory, have for six years carried on an admirable *Theosophical Quarterly*, a kind of theosophical *Hibbert's Journal*, with such writers as Mr. Charles Johnston, Jasper Niemand, Dr. Archibald Keightley and Miss Katherine Hillard. They have lately reconstituted themselves as an international body, under the name of the Theosophical Society. They appear to differ from the older Society only in their organisation, of which, however, no details have reached me. As it is clear that they are working for the spread of theosophical ideas, and have the same published objects as ourselves, we may all wish them "God speed." The theosophical field is a very wide one, and the more cultivators it has the better. All are sowers of the same seed. "There are differences of administration, but the same Lord." When last in America, I met, also outside the Section, a third Theosophical Society, which had gone off from the second, and which took its name from Lenox Avenue, New York ; but that is not, I believe, an international body. I have sometimes thought that the best monument to the memory of Mr. Judge would be the closing of the division made because of him, so that, on his return, he should not have to labor for re-union.



November 17th, the Foundation Day of the T.S., was celebrated at Adyar by the handing over to the Treasurer of the T.S. of the title-deeds of Blavatsky Gardens and the naming of these and of the adjoining estate. At 4-15 P.M. members gathered in the Headquarters' Hall, and proceeded thence by the new road to the house in Blavatsky Gardens. In the large drawing-room, the President made a brief speech, voicing the gratitude of the T.S. to its Founders—to the Teacher who had brought the Ancient Wisdom, to the Ruler who had built up its vehicle. She then handed one of the deeds to Mr. Schwarz, who said a few appropriate words in reply. The meeting then adjourned to the verandah, where the President unveiled the tablet inserted in the wall of the house : " Presented to the Theosophical Society in loving memory of H. P. Blavatsky, by some of her grateful pupils to whom she brought the Light." The procession filed down the long drive to the gates, on the pillars of which the name, Blavatsky Gardens, had been placed, on one side in English, on the other in Tamil and Telugu. Then onwards to the next property, where similar marble tablets bore the name of Olcott Gardens. Mr. V. C. Seshāchārri then invited all present to go to his large property, which adjoins the theosophical lands on the south, and which he had asked the President to open. He has named them Besant Gardens, and he made a short speech, relating how, as a young man and a materialist, he had attended the first lecture delivered in Madras by Mrs. Besant in 1893, on the " Inadequacy of Materialism," and had shortly after joined the Society ; in gratitude he had named his property. All then went on to the beautiful house erected by Mr. Seshāchārri, where fruits and sweets were distributed ; a pleasant feature of the entertainment was the violin-playing, accompanied with singing, by some of the girl-pupils of his School of Indian Music. Telegrams of good wishes came during the day from various places, amongst others from the Dharmālaya Lodge, Bombay, and the C.H.C., Benares. In the evening the servants and all the workpeople employed on the property were fed. Thus was kept at Adyar the Foundation Day of 1908.



ENTHUSIASM AND FANATICISM.

NOTHING is so often confused as enthusiasm and fanaticism, but true enthusiasm is as rare as fanaticism is common. Often enthusiasm transforms itself into its opposite, fanaticism, but fanaticism scarcely ever becomes pure enthusiasm. Perhaps this is the cause of the strange confusion around us. People so seldom see manifestations of pure beauty, that they begin either to mistake for her some sad caricature, or to deny her. This is quite natural, as our self-knowledge is very weak ; in many important phenomena of our inner life we are utterly confused.

What is enthusiasm ? It is God dwelling in us, the opening of our spirituality, the joyful tension of all our spiritual forces. Spirituality is the recognition of the unity of all beings, the recognition of the One Eternal Life hidden under a thousand veils ; and this recognition is such a deep one, that it necessarily leads to the realisation of unity in our own life. Enthusiasm is an attitude of intense spirituality, is an emotion of love, extremely expansive, tending to understand and unite all. On meeting another point of view, enthusiasm tries to come into harmony with it, to come nearer, to find points of contact. It is an attitude of peace and union. Only those movements have force and future in which the fire of enthusiasm is aflame.

What is fanaticism ? It is an exclusive devotion to a certain point of view, devotion which goes as far as the negation of all other points of view. The origin of this word is interesting. In antiquity "fanatics" was the name of the servants in temples (from the Latin word *fanum*, temple). Those servants had to observe cleanliness and to sweep dust out of the temple, but they were not admitted to the mysteries and did not understand their significance. They attended very jealously to their duties, and were so proud of them, that the word 'fanatic' began to be used ironically when meeting a most blind and exclusive devotion to one idea. The origin of a word tells much, and often throws light on a complicated question.

The characteristic feature of enthusiasm is inclusiveness—broadness ; the characteristic feature of fanaticism is exclusiveness—narrowness of horizon. Here we have their main difference, which reflects itself on the attitude of mankind and the tone of the work. If there is no passionate exclusiveness, there can be understanding and sympathy with other points of view, sympathy and fraternity with people who do not share our views. Therefore there is a constant broadening of the inner life, which enriches itself with the thoughts and feelings which belong to another line. The precious interchange of impressions and thoughts grows, and our capacity of perceiving and understanding the most diverse feelings and thoughts grows also. The broadening life brings with it joy, and manifests as health, strength and serenity.

Fanatic exclusiveness brings the opposite results ; every alien point of view becomes foreign, impossible to understand ; interchange ceases and the soul which loses the capacity to listen to anything outside itself shuts itself utterly. Nearness becomes possible only with those who think wholly in unison with us. The circle of understanding narrows, and the narrowed separate inner life brings sadness, which manifests as nervous irritability and sullen discontent. Salvation and light seem to be only on *our* path ; all those who are not with us are *against* us.

But why is it necessary to keep the elasticity of soul which opens to us beauty even in things alien ? Perhaps the strength of the soul, which freely radiates and tries to embrace as much as possible with its love, might more usefully for the work be concentrated in one focus, in devotion to its ideal ? Fanatics are not less devoted to their

idea, than enthusiasts. They are ready to sacrifice utterly all which is dear to them, even their life and honor ; in actions they may go farther than enthusiasts. But strength is not so important as the wise direction and the harmonious development of that strength. Waters which take a wrong direction may, if the bed be deepened and narrowed, become a terrible force of destruction instead of a life-creating force. Uncontrolled passions, when serving an idea, may distort truth, and instead of light bring to thirsty hearts disharmony and suffering. Everywhere where harmony is broken, healthy growth and beneficent influences are broken too. The tender flowers of love need a pure atmosphere, which nothing must darken and poison. Fanaticism is a manifestation of a passionate inner life, whose unfoldment is not harmonious, for it is accompanied by dark companions, intolerance and separateness. In this unhealthy atmosphere the flower of love perishes, union with brothers becomes impossible, and devotion to an idea manifests in life as hate to its adversaries.

The essence of enthusiasm is fiery love ; the essence of fanaticism fiery animosity, so fierce that love perishes and the tortures of the Inquisition become possible.

The force of feeling and the force of self-sacrifice are utterly the same with the enthusiast and the fanatic ; but their attitudes and methods of work are as different as is different the source in which they find their inspiration.

" Love hopes all, has faith in all, and never ceases ;" such is the cry of enthusiasm.

" May the world perish, but my idea be victorious ! " such is the cry of fanaticism.

Enthusiasm and fanaticism may be compared with purified and non-purified love. Just as in unpurified personal love a man may, with passionate tenderness to the beloved, feel jealousy, envy and mad ambition, so that any obstacle in his way provokes irritation and hate, so the non-purified love of an idea will be accompanied by an impure mixture of akin feelings although they seem impersonal. There is nothing more terrible than when—having outgrown family and national egoism—a man who ceases to say : " My family, my nation, is the best in the world", begins to say : " My Master is higher. My God is better."

“ Judge the tree by the fruits,” said Jesus. If a person mixes in his love something of passionate exclusiveness, he clearly shows that his love is mixed with Kāma, its source is astral. Where, in truth, the man has come into contact with the higher realms of Buddhi, his attitude and activity are filled with the fire of unity, which is the main attribute of that plane. Therefore all teachings which have a future are filled with the spirit of brotherhood. Where there is no brotherhood, there is no divine fire descending from the higher plane, and there is no future. The future is with that which is in harmony with the law of evolution ; by this law a new principle is unfolding in mankind ; this unfolding will begin in the race and the nation where the fire of enthusiasm burns fiercest, where capacity for disinterested service is greatest. If Russia has a share in this great future, if this unfoldment should come through us, how great our responsibility ; how cautious must we be not to allow the dark and poisonous stream of fanaticism to appear amidst us. Around us is the noise of powder, cannons, and party-hate. The fire of hate and despair has enveloped our motherland, and the dark fire of fanaticism has seared many a heart which sincerely seeks truth. Theosophy and the young theosophical movement are the lights by which the work of purification and resurrection will be achieved, for the mission of Theosophy is a mission of light and of peace. It remains with us, the first pioneers of this great movement in Russia, to help and to direct it. Not allowing animosity and misunderstanding to appear amidst us, we must learn to recognise in other movements the same rays of truth. And if our ideas are welcome under other names, let us not be sad that Theosophy as a name is not known ; but let us rejoice that Theosophy, whatever the name given to her, lives in Russia, and brings everywhere with her the light and the force of resurrection.

ALBA.

TRUE ART.

LETTER TO A YOUNG PAINTER.

Benares, May, 1908.

MY DEAR A—,

I was indeed glad to hear from you, and that you are at least succeeding outwardly, even if you are not happy in your work. I can well understand how "demoralising and horribly depressing" it must be to paint these fashionable portraits. Like playing worthless music to amuse the crowd, it is calculated to make one feel that there is no more beauty in the world—that the struggle is hopeless. But when this outer coarse work seems to be stifling the inner life, go on struggling and aspiring, and your efforts will work out their own true end. Do not put your best into this artificial work. So to do would be prostitution of the worst kind. But of course you feel it so, and I do not doubt but that if you only feel strongly enough, you will bore a channel through these rubbishy canvasses to finer regions. You may have to lose your life in so doing, but you have to lose it, if you want to do great work. That is the law of progress in every realm of nature; and when one realises it as an intellectual fact, it is easier to co-operate. But even so, the soul cannot joyfully expand, when, according to the notion of—shall I call them "the lesser"?—evolutionists, there is to be no sharing, on our part, in the earthly fruits of our labors. This relegates the entire reward of the artist to the heavenly state, which of course precludes the possibility of making a heaven on earth, for which every true artist is bound to labor. The basic note of joy is the belief in immortality; but unless that belief can be put into our work, unless our connexion with these things of beauty that we love is a continuing one, coming from the past, and stretching into the future, we are cut off from the source of artistic, as of all, inspiration. Look at the condition of the arts all around you. Is it not the absence of religion, of intelligent belief, which accounts for the present topsy-turvydom of things in the art world? Yet, on the other hand, in these days of scientific knowledge, a narrow religion fails to inspire the artist in the way it did of old.

We need an art which will express cosmic ideals, without losing the central types upon which the older arts were built. Do you not think that, unconsciously to themselves, the devout but generally

narrow-minded painters of the great Madonnas and Babes, limned profounder, more universal, ideas, than the purely—and perhaps doubtfully—historical subjects which they set out to paint ? Even in the most restricted ecclesiastical atmosphere, the contemplation of Mother and Child loosened the chain of narrow concepts, and gave a divine one, that of Woman the Mother, the vehicle of God-incarnations, to the world. If modern art would live, it is these central ideals upon which it must build ; not upon the mere accidents of local coloring, or upon the orthodox concepts, which gave to the masterpieces this or that form, and framed their basic inspirations in this or that environment. The President of the Theosophical Society has pointed out in some of her recent lectures, that the artists of to-day are more often copyists than creators. That is true. We are killing inspiration by tying ourselves down to the forms which have been long since outgrown in our religious experience. Mrs. Besant says well that the artists of to-day lack ideals ; and that remark applies equally to all the arts. Artists have to learn to discriminate between the eternal truths portrayed in the masterpieces, and the associations of circumstances which lent them passing grace. By this I do not imply that the modern world has no need of its Madonnas ; nor to commend a certain realistic type of picture that possesses neither the symbolic authority of ecclesiasticism, nor the anticipatory—almost prophetic—spirit of modernism. More than ever the world has need of pure woman, and pure types generally, to draw it upwards ; it needs her, and them, to-day. But if pictures of the modern Madonna are to inspire the masses as they did of old—and not just hang in secluded rows for the delectation of the cultured few—you painters must catch and fix upon canvas the ideal of modern Motherhood. You must fix it, so that it may form a lasting type for the education of the masses. The enormous growth of intellectual power has enabled our ideals to become correspondingly universal. Motherhood is now more and more the conscious participation in a racial function ; not the giving birth to one child of one mother, but to one hope of the parent-race. And so it is with all other aspects of life. Therefore should painters define cosmic ideals, just as musicians should catch the deeper harmonies of the cosmogonic order ; for true art is ever ahead of its time, albeit clothed in the conditions thereof—and humanity has reached

a stage where it can respond to the suggestions of a vaster life, presented to it in the idealised types of its present one.

All this, to one who, like yourself, is struggling with the immediate problems of the art-world, may seem like a far-off dream. In reality, the remote becomes the near.

It is not unreasonable to predict, therefore, that the art of the future will be as different from the best pictorial art extant, as this is, in its turn, from that of the savage. Which does not mean, of course, that we are to "kick down the ladder by which we have climbed." We have gained—I say "we," for "art" includes more than that of color—so many powers of life and consequent means of expression, using them each to the ends we could discern. May there not be other, or allied, purposes, and might not our present powers be used for these? Why should the devotee of beauty not set out to find and express the transcendental purposes of art? and would not the artist then again become the inspired exemplar of men, as he was in the far heroic past?

Artists are natural leaders. By becoming leaders, I do not mean that they should combat social evils. You cannot fight with art, excepting the fight of the strategist. To search for the true and the good, and to follow it, is the strength of the artist. The other must be starved out. However they may for the moment howl it down, people in their hearts love purity in art, because it gives them life; and when a work is wrought with devotion and faith on the part of the artist, it never fails to touch humanity, for it evokes the best, the God-sense, and that must triumph.

You need, then, to be a real hero, bearing the pain caused by the ignorance and the indifference always encountered by a pioneer; transmuting darkness everywhere to joy, and sordid motives to exalted ideals. There are certain rules of life which every pioneer should write upon his heart. If a man is to uplift his fellows, he must first train himself to be incapable of dismay in the face of sinfulness; to be immune to disturbance in the midst of inharmoniousness; to be unresenting under provocation; aware of his faults, however harshly critics may remind him of them, and quick to repair them *in speech and acts*, as well as in thought; pitiful to the transgressor, and forgiving; and in the conduct of his whole life, utterly regardless of the opinions of others, and of the effects of his work

upon his temporal welfare and standing with the world, wherever the ideal is concerned. Without these qualities in some degree developed, none can hope to go far upon the way, of art, for only from the state of harmony can harmony be born.

These, then, are the everpresent sacrifices, in which the artist may join his Master. Through the helpful exercises of art, he can become saint-like, and aid Him in His labors. There is something pathetic in the condition of the modern artist, trying to nourish his soul upon the spiritual food of bygone ages. Why should the gates of heaven be closed to-day ? Why should we not be able to reach and know the deeper regions of life, the habitat of the Ideal, ere yet we lay aside these garments of flesh—as did the apostles and disciples, in all lands, in all religions, of old ? Ah ! that men might produce the outlines of these loftier worlds—none the less real and human, because they are hid from sense—for the enheartening of those who cannot yet pierce the veil, for the purifying of the labors of the world !

True art is ever on the crest of the evolutionary wave. The scientist experiments upon an object of knowledge ; the artist lives it—embodies it in his very person. What poets have sung, scientists, ages after, have re-discovered. But that most modern of modern sciences, psychology, suggests a science of poetry, law in the realm of imagination. If this be so, the artist has been using a subtler science, and a definite, assured material, of which he was unaware, and his dreams will surely be justified at the bar of reason ; for the chasm twixt science and the imagination is fast disappearing.

But, if the future is to witness a science of imagination, then we will indeed see all art and all science unitedly proclaiming Theosophy to the world. For Theosophy is inspired knowledge, in which are wed the concrete and abstract ideals of the hitherto supposedly antagonistic experimental and exstatic natures. Since arts and sciences are now approaching one another, it is for the artist first to assume his divine prerogative of seer, of prophet, and, unabashed by the materialism which for the moment is noisiest, because weakest, to lead humanity towards the realisation of that Wisdom-Religion, the religion of unity, which is the basis and the end of all effort.

Yours,

MAUD MACCARTHY.

THE EDUCATION OF CHILDREN FROM THE STANDPOINT OF THEOSOPHY.

(Concluded from p. 118)

AND here, concerning the deeper foundations of the understanding, let us quote from that excellent educational book, by Jean Paul already mentioned—a work containing generally, golden ideas concerning education and deserving of much more consideration than at present it receives. It is of much more value to the guardian than many of the writings on these lines that enjoy the highest repute. The passage under consideration runs thus :

Do not be afraid of unintelligibility, even if it be of whole sentences ; your look and the manner of your expression, added to the eager desire to understand, elucidates the one half, and with this and in due time, the other half also. For with children, as with the Chinese and with men of the world, the manner of pronunciation is half the language. —Bear in mind, that they understand their language as well as we understand Greek or any other foreign tongue before learning to speak it. Trust to the deciphering of time and to association. A child of five years of age understands indeed the words “yet”, “truly”, “on the contrary”, “of course” ; but for a definition of them one must go not to the child, but to the father !—In the little word “verily” there is hidden a small philosophy. If the eight-year-old child with his growing power of speech is understood by a child of three, why should you then confine your language to his babbling ? Always speak several years in advance (for in books genius speaks to us centuries in advance) ; with the child of a year, speak as if it were two, with the child of two as if it were six, for the difference of growth may diminish in inverse proportion to the years. Generally speaking, all learning is apt to be too much ascribed to the credit of the teacher—therefore the teacher ought to bear in mind that the child possesses half his world, namely the spiritual (such as his moral and metaphysical ideas) already complete and taught within himself, and that therefore a language composed only of concrete images can never impart spiritual ideas, but can only light them up . . . The joy and assurance used in speaking to children ought to be given as if the assurance and joy came from themselves. We can learn speech from them, just as we teach them by means of speech ; by means of bold and yet correct word-painting, such as for instance I have heard spoken by children of three and four years of age : ‘leg-fish’ for otter ; ‘pig-iron’ for the fork used in eating bacon ; ‘the air-mouse’ (unquestionably superior to one word ‘bat’) and so on.

It is true that this passage refers to the understanding (before the intellectual comprehension) as exercised in another sphere than that of which we are now speaking, but for this also, the words of Jean Paul have an important meaning. Just as the child receives into his soul’s organism the articulations of speech, without making use

of the laws of grammatical structure with intellectual comprehension, so too, for the cultivation of his memory, the young person ought to learn things of which he will not until later acquire an actual understanding. That which has been acquired in this period of life, at first in a purely mechanical way, is best put into ideas, afterwards, just as one learns more easily the rules of a language when one can already speak it. All the talk of work learned by rote and not understood is nothing more than a materialistic prejudice. For instance, the young person needs only to acquire by a few examples the most necessary rules of multiplication, for which the fingers are far better suited than an abacus, and then to learn fully, by rote, the multiplication table. If one so proceeds, one takes into account the nature of the growing child. But a mistake may be made with regard to this, if, during the time that the memory is forming itself, too much is demanded of the intellect. The intellect being a power of the soul, and only born at the time of puberty, it ought not to receive an outward influence before this period. Until the time of puberty, the young person should assimilate into the memory, treasures, over which mankind has meditated ; later on it is time to permeate with ideas that which has been impressed upon his memory. Hence the growing person ought not merely to take note of what he has understood, but he ought now to understand the things that he knows ; that is to say, the things of which he has already taken possession by means of the memory, just as the child does, when learning to speak. This applies to a wider sphere. At first, assimilation of historical events by mere rote, then comprehension of the same by means of ideas. At first, a good impression upon the memory of geographical data, then an understanding of the relationship of each thing with the rest, etc. In certain respects all comprehension through ideas should be done by means of the stored treasures of the memory. The more the young person already knows through the memory before he comes to abstract comprehension, the better it is. It is hardly necessary to explain that all this applies only to the period of which we are speaking, and not to any later period. If one learns a subject in later life, either by going over it again, or in any other way, the opposite process to that here described might be correct and desirable, although even then a great deal depends upon the particular spiritual nature of the student. But at the time of life of which we have al-

ready spoken the spirit must not be parched by being overcrowded with intellectual ideas.

It is also true that teaching by mere sense-objects, if carried too far, is the result of a materialistic view of life. At this age every idea must be spiritualised. One ought not, for instance, to be satisfied with merely producing a sense-impression of a plant, a grain of seed, or a blossom. Everything should seem as an allegory of the spiritual. A grain of seed is, in truth, not merely what it appears to the eye. Invisibly the whole new plant inhabits it, and that such a thing is more than what the sense perceives, must be absolutely realised with the perception, the imagination, and the feelings. The mysterious presence of latent existence must really be felt. Nor can it be objected that such a proceeding would weaken the perceptions of pure sense ; on the contrary, by a steadfast adherence to such perceptions alone, Truth itself would be the loser. For the complete reality of a thing exists in Spirit and in Matter, and accurate observations can be no less carefully carried out if one brings to the study not only the physical senses, but also the spiritual faculties. If people could only perceive, as the Occultist is able, how both body and soul are spoiled by mere object-teaching, they would not then lay so much stress upon it. Of what value is it from the highest view-point, if young people are shown all kinds of physical experiments in the mineral, vegetable and animal worlds, if with such a study one does not suggest the application of the sense allegory to the feeling of spiritual mystery ? Certainly a materialistic mind will not be able to make anything of what has here been said, and of that the Occultist is only too conscious. Yet it is also clear to him that a really practical art of education can never proceed from the materialistic mind, so practical does such a mood imagine itself, and so unpractical is it in reality, when it is a matter of considering life vitally. Opposed to the true reality, materialistic opinion seems only fantastic, while to the materialist, the interpretations of Occultism must, of necessity, appear equally so. Doubtless, too, there will remain many obstacles which must be overcome before the fundamental teachings of Occultism, arising throughout from life itself, shall permeate the art of education. But that is to be expected, for at present these truths are strange to many ; nevertheless, if they be really the truth, they will incorporate themselves into all culture.

Only by a clear consciousness that they are the only educational means by which to work upon young people, can the teacher find always the right way whereby to deal correctly with each individual case. Thus, he must know how the individual powers of the soul—such as thinking, feeling and willing—ought to be treated, and how their development may react upon the etheric body ; while this itself, between the period when the second teeth appear and that of puberty, can be moulded to perfection by influences from outside.

The foundations for the development of a healthy and powerful will can be laid by the right management, during the first seven years, of those fundamental principles of education which have already been considered. For such a will must have for its support the fully developed form of the physical body. From the period of the second teething it begins to be a matter of making the etheric body, which is now developing, supply those powers to the physical body by which it can solidify its form and make itself firm. That which makes the most vivid impression upon the etheric body also reacts most forcibly upon the strengthening of the physical. And the strongest impulses are evoked in the etheric body through those perceptions and ideas by which a person feels and experiences his own relation to the everlasting source of the Universe, that is to say, through religious experiences. The will, and along with it, the character, of a person will never develop healthily if he cannot experience at this epoch of life, profound religious impulses. The result of the uniform organisation of the will is that the person feels himself to be an organic fragment of the whole world. If the person does not feel himself to be indissolubly connected with a Supreme Spirit, then must the will and character remain unstable, discordant and unhealthy.

The emotional nature develops itself in the right direction by means of the allegories and sense-pictures already described, and especially by all which, whether from history or from other sources, presents to us the figures of persons with character. An absorption in the mysteries and beauties of Nature is also of importance in the upbuilding of the emotional world. And here it is particularly well to consider the culture of the sense for beauty, and the awakening of the feeling for what is artistic. Music should supply that rhythm to the etheric body which then enables it to perceive in everything the

rhythm otherwise concealed. A young person will be deprived of much for the whole of the later life, who does not receive at this period the benefit of cultivating the musical sense. To him in whom this sense is altogether lacking, a certain aspect of the Universe must remain hidden. Nor should, however, the other arts be, by any means neglected. The awakening of the sense for architectural form, as also for plastic shape, for line, design, and harmony of color—not one of these ought to be missed out in the plan of education. So simply, perhaps, might all this be done, under special circumstances, that the objection that circumstances allow of no development at all in this direction can never be valid. One can do much with the simplest means, if the right sense, in this direction, prevails in the teacher himself. The joy of life, the love for existence, the strength to work—all these arise for the whole being, out of the cultivation of the sense of beauty and art. And the relations of man to man—how ennobled and how beautified will they become through this sense ! The moral sense, which will, at this period, be developed by pictures of life and by standard authorities, will also maintain a certain stability if, through the sense of beauty, the good is recognised as beautiful, and the bad as ugly.

Thought, in its own shape, as an inner life of distilled ideas, must, at the period in question, be kept in the background. Thus, in the midst of the other experiences of the soul between the seventh year and the time of puberty, thought must grow up and the faculty for judgment be matured, so that after a successful puberty the person become capable of founding his own opinions concerning the matters of life and knowledge, with a complete independence. Indeed, the less one works directly upon the critical faculty, and the more one works indirectly through the development of the other spiritual powers, the better will it be for the whole after-life of the person concerned.

Occult science lays down the principles, not only for the spiritual side of education, but also for the purely physical. Thus, to adduce a characteristic example, let us consider gymnastics and children's games. Just as love and joy must permeate the environment during the first years of childhood, so too the growing etheric body must be taught really to experience from bodily exercises a feeling of its own expansion, of its ever increasing strength. For instance

gymnastic exercises ought to be so carried out that with every movement, with every step, the feeling rises in the inner self of the boy or girl : "I feel increasing power within me." And this feeling should manifest itself within as a healthy delight, a sensation of comfort. For the devising of gymnastic exercises, in this sense, it is of course necessary to possess more than a merely intellectual knowledge of the human body, anatomically and physiologically. It is necessary to possess a close intuitive and sympathetic knowledge of the relation of joy and comfort to the postures and movements of the human body. The formulator of such exercises ought himself to experience how one movement or posture of the limbs will produce a pleasant and comfortable sensation, but another a loss of strength, and so forth. A belief that gymnastics and bodily exercises can be cultivated in this direction is one that can only be supplied to the educator by occult science, or, better still, by a mind sympathetic to such thought. One does not even require the power of vision in the spiritual worlds, but only the inclination to apply to life what has been given out by Occultism. If, especially in such practical departments as this of education, occult knowledge were applied, then all the useless talk of how this knowledge has yet to be proved would straightway cease. For to him who should rightly apply it, this knowledge would itself be a proof through the whole of life by making him healthy and strong. By such means he would perceive, through and through, that it is true in actual practice, and thus he would find it better proved than by all manner of 'logical' and so-called 'scientific' grounds. One can best know spiritual truths by their fruits, and not through a pretended proof, however scientific, for such could hardly be anything more than a logical skirmishing.

At puberty the astral body is first born. With the free outward development of it which follows, all that which is unfolded by the world of externalised perceptions, by one's judgment and the free understanding, will first rush inward upon the soul. It has already been mentioned that these faculties of the soul, hitherto uninfluenced from within, ought to be developed by the right management of educational means, just as unconsciously as the eyes and ears evolve themselves in the womb. But with puberty the time has arrived when the person is ready to form his own judgment concerning the

things which he has hitherto learned. One can inflict no greater injury upon any one than by too soon awakening within him his own judgment. One should only judge when one has already stored up the necessary qualifications for judging and comparing. If, before this, one creates one's own independent opinions, then these will have no sure foundations. All one-sidedness in life, all dreary 'confessions of faith' which are based upon a few mere scraps of knowledge, and the desire to judge from these of human conceptions that have been approved through long ages of time, rest upon just such mistakes in education. Before one is qualified for thought, one must place before oneself, as a warning, what others have thought. There is no sound thinking which has not been preceded by a sound perception of the truth supported by obvious authority. If one wishes to follow out these principles of education, one must not allow people, at too early an age, to fancy themselves able to judge, for in avoiding this, one will leave them the possibility of allowing life to work upon them from every side, and without prejudice. For by one such judgment, which is not founded on the precious basis of spiritual treasures, he who makes it will cast a boulder on to the path of his life. For if one has pronounced a judgment on any subject, one will always be influenced by having done so; one will no longer regard an experience as one might have regarded it, if one had not erected an opinion which is henceforth intertwined with the subject in question. In young people the disposition to learn first and then to judge, should be present. That which the intellect has to say of a certain subject ought only to be said when all the other powers of the soul have spoken; before that the intellect ought only to play the part of mediator. It should only serve to lay hold of what is seen and felt, to apprehend it as it there exists, without allowing the unripe judgment to take possession of the matter. Therefore the young person ought to be shielded from all the theories concerning a thing, before the above-mentioned age, and it should be especially emphasised that he should face the experiences of life in order to admit them into his soul. One can certainly make a growing individual acquainted with what people have thought concerning this or that, but one should avoid letting him form opinions which arise from a premature judgment. He should receive opinions with the feelings, without deciding at once for one view or the other, not attaching

himself to a party, but thinking, as he listens : " one has said this, and the other that." Before all things a large measure of tact is necessary in the cultivation of this sense by teachers and guardians, but the ' occult mind ' is just in the position to supply such tact.

It has only been possible here to develop a few aspects of education in the light of Occultism, but it has only been intended to give a hint as to which problem of civilisation this philosophy will have to solve. Whether it can do it depends on whether the inclination for such a way of thinking should henceforth broaden outward in ever-widening circles. In order that this may take place, two things are necessary : first, that people should abandon their prejudice against Occultism. He who will truly associate himself with it, will soon see that it is not the fantastical trash which so many to-day imagine it to be. This is not intended as a reproach to such people, for everything which our time offers as a means of education must, at first, engender the view that Occultists are fantastics and dreamers. On the surface any other view is hardly possible, for there appears to be the completest opposition between what is known as Occult Science or Theosophy, and all that the culture of the present day suggests as the principles for a healthy view of life. Only a deeper consideration reveals to us how full of opposition the views of the present must remain without these principles of occult science—how, indeed, they themselves call out these very principles and in the long run cannot remain without them. The second thing that is necessary is connected with the sound development of Theosophy itself. Life will only welcome Theosophy, if in theosophical circles the knowledge is made to permeate everywhere that it is important to make these teachings bear fruit in the widest manner for all conditions of life, and not merely to theorise about them. Otherwise people will continue to look upon Theosophy as a kind of religious sectarianism, fit only for some excessive enthusiasts. But if it performs positive useful spiritual work, then the theosophical movement cannot, in the long run, be refused an intelligent assent.

DR. RUDOLF STEINER.



AN EIGHTEENTH CENTURY GERMAN MYSTIC.

I have thought it might interest some who are perhaps at present unacquainted with Von Eckartshausen's celebrated mystical book, *The Cloud upon the Sanctuary*, to attempt to show, mainly by extracts, how closely his teaching resembles our modern theosophical teaching on very important points ; how we have proclaimed and are proclaiming in our days the fundamental thoughts of this 18th century German Mystic. For the links between the centuries draw closer together as each age hails its predecessors on the Path, and honors the wisdom and courage of those who, in less tolerant times, acted as prophets and torch-bearers of the Divine Wisdom.

Born in Bavaria in 1752, Carl Von Eckartshausen was surely—his writings so depict him to us—one of the messengers and teachers who appear at the close of every century, we are told, to attempt to

quicken human evolution, and who to that end re-teach the mystical truths, inherent in all religions, concerning God and His relation to humanity and the world ; or who endeavor, by specific effort along some line of social or political activity, to ameliorate humanity's lot. At the close of the 18th century, Von Eckartshausen may have been working for Germany (unborn yet as a nation) under the same direction as S. Germain and our own H. P. B. were working for France and other countries ; each, accredited workers, working to effect a special object, appropriate to each nation and its circumstances. The close of the 18th century was a critical time for Europe ; nations were shortly to be cast into the crucible of war and suffering, and to be remade.

But Von Eckartshausen's lines of life were laid on the whole in pleasant places, setting aside the question of his illegitimacy, a disability he felt keenly. Mystic and Occultist as he was, these tendencies did not prevent his leading the "householder," as well as a very active intellectual life. He was a welcome person at the Bavarian Court (his father was noble), he occupied various public posts, such as a censor of the library at Munich, Keeper of the Archives of the Electoral House, and was the "author of some 69 works, embracing many classes of literature, including Science, the Fine Arts, the Drama, Religion, History, and, in particular, certain contributions of great merit to the Occult Sciences."*

"Human weakness is," Eckartshausen explains, "the Cloud upon the Sanctuary." It is clear that he is addressing men already interested and learned in spiritual things—the unknown "dear Brothers of Light, to whom we are specially called to write"; to none else would the book be of value or significance. Short as the work is (it is composed only of six letters, or chapters), it is terse, to the point, and full of a very specialised knowledge. For Eckartshausen betrays the true token of a spiritual teacher, willingness to communicate to others the truth he himself possesses ; "and that which gives power to our commission is the truth which we possess, and which we pass on to you at the least sign and according to the measure of the capacity of each." Another sign that he holds the teacher's office and knows his pupils well, is the tone of authority he assumes

* A. E. Waite. Introduction to Mme. de Steiger's translation of *The Cloud upon the Sanctuary*. The quotations are all taken from this translation.

without apology or specific explanation of his own position in that interior Church of which he knows so much, a tone of authority amply justified by the teaching given, the self-evident, direct and personal knowledge the book discloses.

Though clothed, by necessity from the audience he was addressing and the circumstances of his life, exclusively in the Christian form and symbols, it is obvious to any mystical student that Eckartshausen's religious teaching is general to all religions, and not to be restricted to one religion alone. His doctrines are capable of translation into the appropriate terms and symbols of other world faiths than the Christian, for he writes of such essentially general religious conceptions as of man's separation from the Divine and of his inherent craving for re-union ; of evil and his lower nature, which hamper him in his search of the means whereby he may overcome all obstacles and attain Divine knowledge. He writes of the one, the original religion, the source, foundation and sustaining vitality of all religions, which had to retire into the background as man's ignorance and folly increased, "because many people were not capable of comprehending great interior truth, and the danger would have been too great in confiding the Most Holy to incapable people," and in consequence the exoteric religions were founded to help mankind. He writes with a plainness of diction, a simplicity and directness which, except in our own theosophical books, I have never seen equalled in mystical writings. But what gives the book its chief and paramount importance in my eyes, and, I imagine, explains the value attached to it by many who are in the Theosophical Movement, though not in the Theosophical Society—for the book is one much prized by mystics—is his doctrine of what he calls the "invisible celestial Church, the most learned and ancient of all Communities." It is plain, from the description he gives of this Community's functions and powers, that it is nothing else than that which we call the Great White Lodge. I know no other Christian book which gives the information this book does on this subject, and it is that which makes it of special interest to mystical students of both East and West. How Eckartshausen gained this special knowledge I do not know, except by what is generally rather vaguely termed 'inspiration,' which in this case seems to connote, from a letter to Kirchberger, direct instruction from his own Master. "In this letter, dated March

19th, 1795, Eckartshausen bears witness to his own personal experience and instructions received from above, his consciousness of a higher presence, the answers which he had received and the visions, with the steps by which he had advanced, even to the attainment of what he terms 'the law in its fulness.' " Kirchberger and S. Martin—the unknown philosopher—both knew of Eckartshausen and esteemed him. That he proposed communicating to the former the Lost Word connects Eckartshausen with Masonic tradition, and makes him of interest to Masons. We hear of him also as engaged in the mystical study of numbers, in which S. Martin was so keenly interested, S. Martin evolving a mystical numerical system of his own. Apparently also, Eckartshausen was sufficiently orthodox for one of his works—a devotional manual, *God is the Purest Love*—to have attained a very large circulation. In his private life Eckartshausen seems to have carried out fully the first command an Occultist of the right hand path has to obey: "Thou shalt do no evil," and to have been eminent for his charity, amiability and virtue.

"The lofty aim of religion," Eckartshausen writes, in common with all Mystics, "is the intimate union of man with God." To attain this, knowledge is of course necessary, a knowledge which, as he recognises, is by no means possible to all. For this knowledge one ought to have "an organised spiritual sensorium, a spiritual and interior faculty able to receive this light—which is the intuitive sense of the transcendental world; the opening of this spiritual sensorium is the mystery of the New Man, the mystery of Regeneration, and of the vital union between God and man." Translated into theosophical parlance, we should say, I suppose, that first to sense and then to fully comprehend the unity of God and man, and of man with man, it is necessary that Buddhi should function. The term Regeneration may be taken to represent the process by which the disciple becomes the Initiate, the Initiate blossoms into the Master, the repeated expansions of consciousness which constitute the different degrees of Initiation, until the end is attained, man is liberated from the bonds of matter, and *knows*, not merely believes in, his unity with the Self.

Eckartshausen enumerates "three degrees in the opening of our spiritual sensorium. The first degree reaches to the moral plane only; the transcendental world energises through us, but by interior

* A. E. Waite, "Introduction" etc.

action—called inspiration. The second, the metaphysical world, works in us by interior *illumination*. The third degree, which is the highest and most seldom attained, opens the whole inner man. It breaks the crust which fills our spiritual eyes ; it reveals the kingdom of Spirit, and enables us to see, objectively, metaphysical and transcendental sights ; hence all visions are explained fundamentally.”

Of the doctrine the most interesting to us he writes very fully and openly. I quote some of the most interesting passages :

A more advanced School has always existed to whom this deposition has been confided, and this School was the Community illuminated interiorly by the Savior, the society of the Elect, which has continued from the first day of creation to the present time ; its members are scattered all over the world, but they have always been united in the Spirit and in one Truth. . . . This Community possesses a School, in which all who thirst for knowledge are instructed by the Spirit of wisdom itself, and all the mysteries of God and of nature are preserved in this School for the children of light. . . . Perfect knowledge of God, of nature and of humanity are the objects of instruction in this School. It is from her that all truths penetrate into the world ; she is the School of the Prophets and of all who search for wisdom ; and it is in this Community alone that truth and the explanation of all mystery is to be found. It is the most hidden of communities, yet possesses members from many circles. From all time there has been an exterior School, based on the interior one, of which it is the outer expression. . . All that the external Church possesses in symbol, ceremony or rite, is the letter expressive outwardly of the Spirit of Truth residing in the interior sanctuary. The interior Church was formed immediately after the fall of man, and received from God at first hand the revelation of the means by which fallen humanity could be again raised to its rights and delivered from its misery.

The whole of this is of course in accordance with our theosophical teaching, taking the fall of man as the Christian equivalent for the theosophical conception of man's descending from his resting place in the bosom of the Father, and submitting to the limitations of matter, and helped, instructed on his pilgrimage as rational man by Divine agents, members of the Divine Hierarchies, Avatāras, Sons of Venus. “ This illuminated Community has been through time the true School of God's Spirit, and considered as a School it has its Chair, its Doctor, it possesses a rule for students, it has forms and objects for study, and in short, a method by which they study. It has also its objects for successive development to higher altitudes.” He repeats here the degrees given as to the opening of the inner sensorium, and continues ;

This same Spirit which ripens men for this Community also distributes its degrees by the co-action of the ripened subject. This School of Wisdom has been forever most secretly hidden from the world, because it is invisible and submissive solely to Divine government. It has never been exposed to the accidents of time and to the weakness of man ; because only the most capable were chosen for it, and the Spirits who selected made no error. Through this School were developed the germs of all the sublime sciences, which were first received by external schools, then clothed in other forms and hence degenerating. This Society of Sages communicated, according to time and circumstances, unto the exterior societies their symbolic hieroglyphs, in order to attract man to the great truths of their interior. But all exterior societies subsist through this interior one giving them its spirit. As soon as external societies wish to be independent of the interior one, and to transform a temple of wisdom into a political edifice, the interior society retires and leaves only the letter without the spirit.* In this interior society all disputes, controversies, error, schisms and systems are banished. Neither calumny nor scandal are known, every man is honored, satire is unknown. Love alone reigns, want and feebleness are protected.

It is clear, I think, that here our mystic is writing of a Society covering the very largest spiritual area and including members of many degrees in the spiritual life ; even the Masters, we are taught, are ranked in different degrees, and above Them and below Them extends the chain of pupil and teacher, cause and effect, one life showing as many in manifestation.

Eckartshausen warns us, and the warning is timely and necessary, that it is difficult to speak or write of spiritual verities without materialising them ; in such cases words are but clumsy misfits :

We must not however imagine this Society resembles any secret society, meeting at certain times, choosing its leaders and members, united by special objects. This Society knows none of the formalities which belong to the outer ring, the work of man. In this kingdom of power all outward forms cease...This Community has no outside barriers...All men are called ; the called may be chosen, if they become ripe for entrance. Anyone can look for the entrance, and any man who is within can lead another to seek for it ; but only he who is fit can arrive inside...Worldly intelligence seeks this Sanctuary in vain ; fruitless also will be the efforts of malice to penetrate these great mysteries ; all is undecipherable to him, he can see nothing, read nothing in the interior.

Eckartshausen finishes the letter (Letter II) in which he specifically deals with the subject by describing its greatness : " It is the unique and really illuminated Community which is absolutely

* Replace ' political ' by ' intellectual ' in the above sentence and it reads as a very appropriate warning to the present situation in the T. S.

in possession of the key to all mystery, which knows the centre and source of all creation. It is a Society which unites superior strength to its own, and *counts its members from more than one world.* (Italics mine) It is the society whose members form a theocratic republic, which one day will be the Regent Mother of the whole world."

In Letter III, Eckartshausen expressly identifies himself with this Community, giving no explanation ; in fact, warning those he is addressing against asking for information, he writes :

Do not ask *who* those are who write to you ; look at the spirit not the letter, the thing not at persons. We know, the object and the distinction of man, and the light which lights us works in all our actions. . . . We assure you faithfully that we know *exactly* the innermost of religion and of the Holy Mysteries, and that we possess with absolute certainty all that has been surmised in the Adytum, and that this said possession gives us the strength to justify our commission and to implant to the dead letter and hieroglyphic everywhere both Spirit and Life. This School possesses knowledge of Spirit, and knowledge of all symbols and all ceremony.....as well as the most intuitive truths of all the Holy Books, with the laws and customs of primitive people.

Knowledge of nature's mysteries is theirs also. " We possess a *key to open* the gate of mystery, and a *key to shut* nature's laboratory." They know of " the tie between the divine and spiritual worlds, and of the spiritual world with the elementary, and of the elementary world with the material worldThe practice of our science is in the completion of the Divine union with the Child of Man. " True Occultist is Eckartshausen, for divine knowledge and divine science are for him the passwords by which he wins his way upwards ; the transports of the Mystic, the fiery love of the devotee, are not found in his pages. Truly in his teaching by love of the Master the disciple is transformed, but it is a calm, balanced devotion, seeking to attain by method and reason. He knows the dangers that attend the quest for the unprepared and impure ; he warns his readers that the treasures " which ever remain to us, treasures of the highest wisdom, would bring to carnal minds both weakness and sorrow."

Eckartshausen was a follower of Jesus Christ, but he uses the name Jesus Christ to cover a great deal of ground, to mean a great deal more than the personality of Jesus. " The metaphysical world is one really existing, perfectly pure, and whose centre we call Jesus Christ." The various stages which lead to perfect Regeneration are

brought about by the birth of the mystic Jesus within our hearts, a stage which must be reached by all who seek to be delivered from return and need the help of a teacher, by whatever name in different creeds or different ages we individualise the teacher and the process. Eckartshausen teaches that all the powers of the understanding as well as of the heart or will are to be fixed on the Master to help our advance in the spiritual life, and then these powers of the understanding and of heart and will "can be ennobled and exalted in a very special manner," culminating in the "complete union of our will with His, by which union man is with Jesus Christ but as one sense, one heart." His instructions on this point are so interesting from their similitude to the means by which the Indian devotee would seek the same end, that I conclude this article by quoting them in full :

Our understanding is formed after that of Jesus Christ. *First* when we have Him in view in everything, when He forms the only point of sight for all our actions.

Second, when we perceive His actions, His sentiments and His Spirit everywhere.

Third, when in all our thoughts we reflect upon His sayings, when we think in everything as He would have thought.

Fourth, when we so comfort ourselves in such wise, that His thoughts and His wisdom are the only object for the strength of our imagination.

Fifth, when we reject every thought that would not be His, and when we choose every thought which could be His.

Sixth, when, in short, we co-ordinate the whole edifice of our ideas and spirit upon the model of His ideas and spirit.

Seventh, It is then will be born in us a new light, a more brilliant one, surpassing far the light of reason and of the senses. Our heart is also reformed in like manner when in everything : *First*, we lean on Him only ; *second*, we wish for Him only ; *third*, we desire Him only ; *fourth*, we love Him only ; *fifth* we choose only that which He is, so that we avoid all that He is not ; *sixth*, we live only in harmony with Him after His commandments and His institutions and orders ; by which, in short, *seventh*, is born a complete union of our will with His, by which union man is with Jesus Christ but as one sense, one heart ; by which perfect union the new man is, little by little, born in us, and Divine Wisdom and Love unite to form the new spiritual man, in whose heart faith passes into sight ; and in comparison to this living faith, the treasures of India can be considered but as ashes."

ELISABETH SEVERS.

STUDIES IN COMPARATIVE SCIENCE.

VII.

THE chemical evolution of the mineral, vegetable, animal, and human kingdoms appears to consist in the presence of two fundamental types of forms, types which resemble each other in every respect, except that the one is the inverse of the other, in the same sense in which a right hand may be said to be the inverse of a left-hand, or a right-handed screw may be said to be the inverse of a left-handed screw, or a looking-glass image of an asymmetric object may be said to be the inverse of the asymmetric object which is held before the glass. The left-hand is identical in all its parts with the right-hand, but the identical parts are arranged in an inverse order in the two hands, in such a way that the two hands cannot be brought into identical positions, or cannot be superposed. Such types may therefore be termed right-handed types and left-handed types respectively. Technically, any two types or forms which are thus related to one another are called enantiomorphous, or chiral, types, and are said to be enantiomorphously, or chirally, related to one another. They possess 'chirality'; right-handed chirality in the case of the right hand, left-handed chirality in the case of the left hand. They are isomorphous, or identical in structure so far as the number and arrangement of their constituent parts, or elements, are concerned, but differ in their chirality, or in the order in which the constituents are arranged. In the January *Theosophist*, on p. 351, Mrs. Besant tells us an interesting fact which bears on this question. She says that two types of the ultimate physical atom have been clairvoyantly observed; and that "they are alike in everything, save the direction of their whorls and of the force which pours through them"; in other words, they are isomorphous, asymmetric, chiral forms, identical in form and structure, but inverse, because one is the plane mirror (or looking-glass) image of the other. She calls them male and female, or positive and negative. Technically, they might be termed chiral, or enantiomorphous, and may be said to possess chirality, or enantiomorphism, and to be chirally related to one another. The male, positive, ultimate physical atom, like a right-handed screw, is a right-handed enantiomorphous form; the corres-

ponding female, negative, ultimate physical atom, like a left-handed screw, is a left-handed enantiomorphous form. The right-handed forms may also be called dextro-rotatory forms, and the left-handed forms laevo-rotatory forms. How near Pasteur came to this occult fact may be seen from a sentence which occurs in his lecture *On the asymmetry of naturally occurring organic compounds* * which he delivered before the Chemical Society of Paris in 1860. He tells how he discovered that there were two isomeric forms of tartaric acid, one of which had the power of turning a plane of polarised light to the right, while the other had the power of turning a plane of polarised light to the left. The one is dextro-tartaric acid, the other is laevo-tartaric acid—or, to give them their fuller names, dextro-rotatory and laevo-rotatory tartaric acids. Both are said to be ‘optically active’ because they have the power of rotating the plane of polarisation. The degree or amount of rotation is the same for both. After giving his reasons for assuming that the molecular arrangement of both these ‘active’ tartaric acids is asymmetric, and that they are both entirely the same, with the exception that the “asymmetry is shown in opposite senses”, i.e., by optical rotation to the right and to the left respectively, Pasteur asks: “Are the atoms of the dextro-acid arranged in the form of a right-handed spiral, or are they situated at the corners of an irregular tetrahedron, or do they have some other asymmetric grouping?” And he answers his question by saying: “This we do not know. But without doubt the atoms possess an asymmetric arrangement like that of an object and its reflected image. Quite as certain is it that the atoms of the laevo-acid possess exactly the opposite grouping.” Pasteur demonstrated that by combining the dextro-tartaric acid with an equal quantity of the laevo-tartaric acid, which had been artificially prepared, a third isomeric form of tartaric acid was obtained, which is known as ‘paratartaric acid’ or ‘racemic acid,’ and he regards it as a ‘compensated’ form of tartaric acid, because it is optically inactive, or unable to cause rotation of the plane of polarised light. Conversely, Pasteur was able to split racemic acid into two acids, which proved to be dextro-rotatory tartaric acid and laevo-rotatory tartaric acid. He regards racemic acid as a combination of right and left tartaric acids. The explanation of this ‘com-

* See G. M. Richardson's *Foundations of Stereo-Chemistry*.

pensation' seems to lie in the statement made by Mrs. Besant on p. 354 (January *Theosophist*), that "two atoms, positive and negative, brought near to each other attract each other, and then commence to revolve round each other, forming a relatively stable duality ; such a molecule is neutral." Applying, the law of correspondences, we may perhaps be right in saying that dextro-rotatory (or positive) tartaric acid when brought near laevo-rotatory (or negative) tartaric acid results in the formation of a relatively stable duality (racemic acid) which is neutral ; and that racemic acid bears to its two constituent acids the same relation which a molecule bears to the two atoms that compose it.

Thus, there exist in nature three great classes, or sub-divisions or phases, in chemical evolution. The class, or sub-division, or phase, which comprises :—

- (1) dextro-bodies or forms ;
- (2) laevo-bodies or forms ;
- (3) neutral bodies or forms, which are "relatively stable dualities" or combinations of equivalent dextro- and laevo-bodies.

Pasteur adds a fourth class, which he describes as consisting of bodies which are neither dextro, nor laevo, nor a combination of dextro and laevo, but which are 'untwisted' spirals, or bodies whose atoms have by certain processes become so arranged that the bodies are superposable with their reflected image. He was led to this conclusion by his researches on maleic and tartaric acids ; and he thinks that 'untwisted' malic acid is natural malic acid, which has had its asymmetry suppressed. It seems to me, however, that this fourth class does not belong to chemical evolution at all, but belongs to the physical evolution of which I have already spoken, and that 'untwisted' malic acid is to be regarded as a homogeneous assemblage of small bodies or molecules, possibly a paired assemblage of similar bodies.

The rotatory power or 'optical activity' is met with in the mineral kingdom (*e.g.*, in crystallised quartz) as well as in the organic kingdom (*e.g.*, in solutions of sugar and of many other natural organic products), and it affords proof of the fundamental identity underlying the chemical evolution of all forms—be they organic or inorganic.

In many cases of optical activity, small facets are seen on the crystalline substances examined. Some tartaric acid crystals have facets which are directed towards (or face) the right hand side, and such crystals are dextro-rotatory bodies. Other tartaric acid crystals have left-hand facets, and such crystals are laevo-rotatory bodies. Naturally-formed tartaric acid is always dextro-rotatory. Nature does not, it seems, manufacture laevo-rotatory tartaric acid to-day. Racemic acid is inactive (neither dextro-rotatory nor laevo-rotatory), because it is made up of equal quantities of crystals of the dextro and laevo types, which exactly balance one another and thus give rise to a neutral, instead of a positive or negative, body. In the chemical laboratory, racemic (or paratartaric) acid can, as Pasteur showed, be separated into equal quantities of crystals of dextro- and of laevo-tartaric acids. This artificially manufactured dextro-tartaric acid is identical with the dextro-tartaric acid that Nature manufactures. The artificially manufactured laevo-tartaric acid, on the other hand, must be regarded as an artificially-occurring substance, which Nature does not manufacture at the present stage of the evolutionary process, when she manufactures the dextro-tartaric acid. The chemist cannot prepare or manufacture dextro-tartaric acid without at the same time preparing or manufacturing an equal quantity of its inverse, *viz.*, laevo-tartaric acid. So too, in all other cases : whenever Nature during any phase of evolution manufactures either a dextro-body or a laevo-body the chemist who tries to do the same finds that he obtains two bodies. He cannot manufacture the one type of body without at the same time manufacturing the other type also. Nature can, it would seem, manufacture both types of body, but she manufactures them in succession—first the one type is manufactured and then the other. During the manufacture of the second type the first type of body is destroyed or is resolved into simpler substances or elements and used up for the building of other bodies. To this subject which has been worked out by Dr. Beard in a recently published article*, I shall have occasion to refer in a later "Study in Comparative Science." The discovery in 1860 by Pasteur, that the chemist can only produce equal quantities of both types (dextro and laevo) of active tartaric acid, and that Nature can produce the dextro-acid inde-

* See *Medical Record* for October 19th, 1907.

pendently of its inverse form, greatly impressed Pasteur, and he says: "Therefore the elementary constituents of all living matter will assume one or the other of the opposite asymmetries (dextro or laevo) according as the mysterious life-force which causes asymmetry in natural bodies, acts in one direction or another. Perhaps this will disclose a new world to us. Who can foresee the organisation that living matter would assume, if cellulose were laevo-rotatory instead of being dextro-rotatory, or if the laevo-rotatory albumens of the blood were to be replaced by dextro-rotatory bodies. These are mysteries which call for an immense amount of work in the future."

These researches in Western Science prove, it seems to me, not only that man's physical body "is shaped by the lowest terrestrial lives, through physical, chemical and physiological evolution", but also—so far as proof of it is possible by western scientific methods of research—that the physical germ "cannot germinate unless it has been fructified" by the spiritual germ. When a seed is brought into contact with a suitable soil by being sown in it, the seed germinates, and during this process of germination it splits up the suitable substances which are in the soil into simpler constituents, and it appropriates to itself some of the simpler constituents, and the other constituents remain in the soil. If a physicist or chemist succeeds in the laboratory in splitting up these same substances into simpler constituents, he cannot obtain the simpler constituents which the plant leaves in the soil without obtaining also at the same time other simpler constituents, namely those which the plant does not leave in the soil, because, in germinating, the plant destroys and appropriates these products of destruction to itself for the building up of its body. This destruction and appropriation of simpler constituents constitutes therefore an 'act of nutrition' for the plant. The destruction or death of the one complex form (in the soil) means therefore the formation by Nature of a still more complex form (the plant), and of a less complex form (the bye-product, or 'bye-form', which is left in the soil). The physicist or chemist cannot do this. He can only split up the original substance into two 'bye-forms,' one of which resembles the 'bye-form' above mentioned, while the other 'bye-form' is its inverse—an *artificially* produced, enantiomorphously related form—which does not appear independently in Nature because it has 'sacrificed itself' to build up a far more complex form

(the plant), in which it lives no longer as an isolated independently-acting member (or form), but as a properly co-ordinated member (or life) of a collection or aggregation of members, all of which co-operate for the formation of a more highly developed form (the plant). If the chemist wants to prepare the one bye-form only, he must do what Nature does ; he must put into the test-tube a 'seed' or substance (visible or invisible) which can 'germinate', and in germinating can split up the original substance (or mother-lye) into two bye-forms, one of which it appropriates to itself for purposes of nutrition and growth, and the other of which (*i.e.*, the enantiomorphously related form) is left unused. "There is no such thing in nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical 'atoms' are simply organic units in profound lethargy", Madame Blavatsky writes.* "The cell-germinating substance, the cytoblastema, and the mother-lye from which crystals originate, are one and the same essence,"† because both function as mother-lye. The western Scientist generally restricts the word 'germination' to the case of the *visible* organic units that belong to the vegetable, animal, and human kingdoms, and applies the word 'fermentation' to the case of the *invisible* organic units that belong to the mineral, vegetable, animal, and human kingdoms. The *visible* organic units he terms loosely 'germs', 'seeds', 'spores', 'cells', 'organised ferments'; the *invisible* organic units he terms loosely 'enzymes', 'unorganised ferments.' 'Germination' and 'fermentation' are, however, essentially similar processes, for "Ferments by absorbing oxygen from substances which come in contact with them, produce their destruction."‡

The facts and fundamental phenomena that are common to the physical evolution of all mineral, vegetable, animal, and human bodies lead therefore to the conclusion that there is an 'inner or spiritual' factor as well as an 'outer or physical' factor to be taken into account if we would correctly trace the evolutionary process, and also that although both 'inner' and 'outer' must be regarded as equally necessary, because correlated factors, yet the 'inner' factor becomes increasingly the more important as we ascend in the scale

* *Secret Doctrine*, i., 687.

† *Secret Doctrine*, ii., 267.

‡ *Secret Doctrine*, i., 288.

of the evolutionary process, because the 'inner' factor dominates the 'outer' and the 'outer' cannot germinate unless it has been 'fructified' by the 'inner.'* The failure to realise or recognise the existence of an 'inner' factor or spiritual germ, as well as of an 'outer' factor or physical germ is a serious lack in Western Science and has resulted in much confusion of thought as regards the evolutionary process, and in an ignoring of facts of occult science, which, if they were generally known, would give a great impetus to the advance of western scientific knowledge, and lead to a better understanding of Indian thought and life, and to a fuller appreciation of eastern teachings. Moreover, it will cause us to modify greatly our western views about heredity and to ask ourselves seriously how much of heredity is traceable to the 'outer' factor, and how much of it to the 'inner' factor. To-day, the 'inner' factor is still entirely ignored by many ardent social reformers and politicians, who, believing only in the 'outer' factor or 'physical,' would seek to improve the human race by 'physical' means alone, and to get rid of 'degeneracy' and 'disease' and of the so-called 'unfit' by methods which, in the light of Theosophy and of Eastern Science, cannot be justified either ethically or intellectually. Among these unsound methods are the mischievous Neo-Malthusian practices and C. D. Acts (for the regulation of vice), which are recommended by medical men; the practice of Vaccination, of Vivisection, and of Inoculation against plague, cholera, and other diseases, and the establishment of Pasteur Institutes and of other places for the manufacture of serums, antitoxins and lymphs. They are the logical outcome of an intellectual materialism, which, in its worship of the material side of Nature, ignores the more important spiritual side. The latest of these mischievous methods, which some medical men in England are now urging us to adopt and to enforce, is the so-called 'sterilisation' of the 'unfit.' Americans have already blindly accepted this medical recommendation, and one of the United States has sanctioned compulsory 'sterilisation.' A School of Eugenics has grown up in London during the last few years, which also seeks to apply the physical method for the solution of the great social problem that is stirring man's hearts in England to-day. Such methods are inevitably doomed to end in failure, because they ignore the 'inner'

* *Secret Doctrine*, i. 244.

factor which dominates the 'outer' factor in all the kingdoms of Nature, and dominates it more powerfully and effectively as we ascend from the mineral to the human kingdom. Mendelism and Darwinism, or Mendel's and Darwin's results obtained by experiments with peas and other forms of vegetable and animal life, are accepted and believed by many to be applicable in every detail to the human kingdom. Hence, the insatiable desire of the vivisectioners for more and more facilities for vivisection experiments; hence too, the fallacious views about the action and cause of heredity. The only effectual way of combating these errors is to spread the occult truths taught by Madame Blavatsky, and outlined in my first paper *viz*, the presence of a spiritual germ which dominates the physical germ, and is "the cause of the hereditary transmission of faculties, and all the inherent qualities in man."* The essential ground-plan is the same for all the kingdoms, whether we view the physical, the physiological, the chemical or the spiritual (consciousness) expression of it. But the degree or stage of physical evolution reached in these four kingdoms is very different. The same is true of the degree or stage of spiritual evolution reached in these four kingdoms. Dr. Alfred Russel Wallace, touches upon this question in the concluding paragraph of his book on *Darwinism*. He says:

"We thus find that the Darwinian theory, even when carried out to its extreme logical conclusion, not only does not oppose, but lends a decided support to, a belief in the spiritual nature of man. It shows us how man's body may have been developed from that of a lower animal form under the law of natural selection; but it also teaches us that we possess intellectual and moral faculties which could not have been so developed, but must have had another origin; and for this origin we can only find an adequate cause in the unseen universe of spirit." †

The occult teachings are far more explicit, and show that Dr. Wallace has not yet reached the occult truth taught by Madame Blavatsky, although he has reached much nearer to it than Darwin.

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* *Secret Doctrine* i. 238.

† *Darwinism*, by A. R. Wallace, p. 478.

THE STORY OF THE CROSS.

MANY students have asked as to the origin of the story of the Cross, if it has no real basis in history.

Apart from the historical account, I do not think there is anything existing which does not bear the impress of this story, since it tells of the first great sacrifice of the Logos in the making of this Universe, when from the Unmanifest He assumed the three manifested aspects, or personæ.

No thought is possible that is not already inherent in the Grand Concept of the Unmanifest ; and no object, however trivial, can become, before a concept (purposive) has passed to idea and thence to form. Only in form does concept become manifest. There is but one creative force, thought. Everything that is, was and will be for ever. "Thoughts are things."

Thinking is the means, and Nature is the law of approach towards these things ; for Nature is, as the word implies, the "law of birth." It comes from the same root as natal, national, nativity, etc., all of which indicate the life-stream, the stream of becoming, of being born. Theosophically, it is another name for Root Ray, which is the basis of being. It is the "thing in itself" and not its presentment. It is by trying to be other than ourselves that we get away from the truth of our own being. Yet this truth is the greatest thing in us. It gives the form by furnishing the name.

As the *Bhagavad-Gītā* has it : "The faith of each is shaped according to his nature, O Bhāraṭa. The man *consists* in his faith. That which his faith is, *he* is even *that*."

Faith, according to Deussen, is "transcendental knowledge." It is knowledge that is not arrived at by any process of intellection, but knowledge which the heart intuitis. It is identical with Truth, the Root Ray, or Nature.

Matter, or Mater, it is which clothes the thought by delimiting the area of the thinking. It is that mode of Spirit which following the law of birth renders visible that which was before invisible. The thought is not more real because of its crystallisation into being, but only more apparent on a lower plane. Matter defines, *i.e.*, it makes finite what before was infinite. It brings to objectivity that which was concept, and in this process illustrates the story of the Cross.

In the first letter of the word Truth, the old symbol of the Cross, we have the Egyptian Tau, or Path, the undeviating line of life in sacrifice, whose virtue is rectitude and uprightness.

The word Aunk † means life. The horizontal line is the eternal line of action poised and established on uprightness, the level and the perpendicular of masons. In this line of Eternal Causality we have the two hypothetical points of relative causality, called cause and effect. Their distance from each other is arbitrary, but they have a mutual relationship to a common centre, from which they are equidistant. This mid-most point, the point of balance, is established on uprightness, and may be called the point of harmony and justice. It can never be deflected; is fixed and immutable. It is the point of the mutual negation of the pair of opposites, cause and effect; for it is that point at which cause has passed from cause and has not yet become effect—where effect inheres, yet cannot be said to be cause.

Deussen, in his *Elements of Metaphysics*, postulates three infinities as necessary to manifestation, viz., Infinite Time, Infinite Space, and Infinite Causality; but to my mind these three are one, called by Gaudapādaka on the *Māṇḍukyopaniṣhaṭ*, a fourth, and so called because, although it inheres in each of the three Infinities equally, it cannot be said to be any one of them. Let us take then the horizontal line of the letter T, the line of causality, as proceeding in infinite Time. It will then be seen that the two extremes would be the points Past and Future, mutually related to that point we call Present. Press back the Past as far as you will, and its relative Future is removed equally in the opposite direction. But midway between them we have ever that point, the Present, in which lies the heritage of all the Past, the potentiality of all the Future. It is the seed of Time which is ever becoming. It is the living germ. There is no point in Time upon which one can put his finger and say: "This is the point Present"; for, even as it is said, what *was* the Present has become Past, and bears a relation to another point in Future Time to the negation of the Present. Yet there is no time like the Present. The whole gist of life to the Occultist is merged in it. In this way I think it typifies the Cross, the point Present being the Christ crucified between the two thieves in Time—the Past and the Future. The Future is the thief that repents and passes with the Christ (the

Present) into Para-dise (beyond space). The Past is irrevocable. In that there is no room for repentance. But it is equally saved, its whole fruition being already *with* the Christ. Being freed from the pair of opposites the point Present has no relation to Time. All of our great spiritual Teachers have been Men who lived as if the thing of the moment were the only thing they lived for, were born to do.

Concentrating themselves on the work in hand, living intensely in the Present, pouring their whole life-energy into the thing of the moment, their Point Present expands until it transcends Time and Space, and Past and Future lose their identity in the eternal Now. ("Whatsoever thy hand findeth to do, do it with thy might.") This is the great At-one-ment. In this way we can see how a great Master said in truth : "I *am* the Way, the Truth and the Life ; no man cometh unto the Father but by Me."

Just as causality and time have been dealt with, so Space can be illustrated in the same way. The positiveness, with which we assert (owing to its inherency) that a thing has been, is reflected in Space, in *Place*. *Here* is positive place with its relative *There* (less positive, that is, potential), both of which are merged in the Everywhere, as a common mediator, which again, in transcending Place as conditioned space, is lost in the Nowhere, or no-place. This does not mean annihilation, but true freedom, beyond space limitations.

Let us take again this story of the Cross as related to objects, number, and motion.

In all objects there are three manifested aspects and an invisible fourth. All objects are made up of an infinite number of atoms, and gifted with a definite form, together with a power of cohesion or binding principle as mediator between substance and form. Thus Substance, Form, and Cohesion are the three *guṇas* of objectivity, while that Reality, which was before and which survives the destruction of the object, is its Purpose. This prior to its manifestation was Pure Concept (Thought) and this it is eternally.

Now as to number, which H.P.B. says, underlies and guides the formative hand of Nature.

We have been so used to dealing with things in positive quantity, that to speak of "degrees of nothing" sounds absurd, save to the expert in mathematics. The decimal system illustrates this, and

minus quantities assume a reality which would not otherwise be apparent. It also illustrates our theme in this way :

On one side we have positive numeration marked off by a number of digits proceeding from left to right ; so : 1·000, the assertive digit of positive number leading. On the other side we have negative numeration or *minus* quantity ; thus : 0·001. It will be noted that the point which affects numeration in either positive or negative quantity is the *decimal* point. This is in reality no number, yet it has the power of ten, the perfect number, as its name implies, which is again the one and the nought conjoined. Dwelling upon the decimal point you will find it is not limited to the power of ten, but is co-extensive with all numeration. It marks off quantity, whether positive or negative, in completenesses, tens, hundreds, thousands ; always in multiples of ten.

There is but one other factor in the make-up of objective things—motion. Everything, it is said, exists by reason of vibration. I would rather say by motion, regarding vibration as the mode of motion necessary as a media for perception, through response. I would divide motion into three manifested aspects, *viz.* : rotary (Fohat digs holes in space), translatory and vibratory ; or to give them their characteristics : assertive, mediative and responsive.

The fourth here is again the transcending through the between, the mediative, or translatory of all motion to No-motion, Absolute Motion or Eternal Rest.

The Pendulum of Life swinging in the vault of Time and Space is ever marking "the beating of the kârmic heart." It finds its points of struggle midway between the limits of its stroke ; and only when it ceases to oscillate between the two extremes and is freed from the pairs of opposites is this point of struggle found to be also the Point of Perfect Rest. The Christ as mediator between God and man has said : "Come unto Me, all ye that are weary and are heavy laden, and I will give you rest."

SYDNEY H. OLD.



THE LIFE FLUID.

The Theosophical Review for October, 1907, has an article reproducing some published views of Dr. R. Steiner. It opens up a new line of thought in a very suggestive fashion. The main idea, supported in a scientific manner, is that, in the course of evolution, blood appeared in the physiological construction of the body (animal and human) at the same time with the appearance of egoism, *ahamkāra*, I-ness, in the psychological constitution of the mind occupying the body. This is a very inviting line of thought and may yield useful results if followed out carefully. It may be noted, however, that too much stress should not be laid on the 'peculiarity' of this fluid, or any idea of exclusive relationship between egoism and blood. Naturally, every new idea comes with an overpowering force to him to whom it is new, and in the earliest days of its promulgation tends to be exaggerated. But the law of analogy, symmetry, "as above so below," "as the infinitesimal so the infinite" holds sway over all such—for the reason that everything is in the One and the

One is in everything, in the small as in the large. On the larger scale, we find, *e.g.*, the ocean and river-systems of the Earth-globe corresponding very closely with the blood-circulation of the animal body. They serve the double purpose of vitalising irrigation as well as purifying and cleansing drainage, in the same way as the veins, arteries and heart of man do with their continuous flow of blood. The tides are the heart-beats. The atmosphere, through which the waters pass as vapor and rain, purified and oxygenated by the solar *prāṇa*, is the lungs. The *ṭīrthas*, holy places, are the important nervous and other centres. For ought we know, the river-systems and the oceans were formed in the earth's constitution by 'the descent of *Gangā*' from the clouds and gases of heaven to the solidifying earth, in the remote geological ages, about the same time as man's formerly more plastic and gigantic body of the *Satya Yuga* also solidified more into something like its present form, with a system of blood-irrigation and drainage. And there is good reason to believe that this water-system is not confined to the surface only of the earth but extends into its depths. At least the *Purāṇas* say that one stream of the '*Gangā*' (which means the "Ever-goer" and typifies all rivers) went right into *Pāṭāla*. And even as the veins carry the impure blood and the arteries the pure, so are certain rivers, *Gangā*, *Narmadā* and some others, specially 'sacred' and healthful, and others, like the *Karmānāshā*, impure and dangerous and poisonous, physically and super-physically. And so on.

Thus we see that the 'peculiarity' mentioned is discernible in the *āpas-ṭaṭṭva* generally, for that is the 'living' biogenetic fluid, *par excellence*, of our present human race, in this particular cycle, as stated in *Manusmṛti*.

We may also note that in the human body itself there are other 'systems,' in terms of other *ṭaṭṭvas* than the fluid *ṭaṭṭva*, which serve more or less similar functions, and in this sense too the 'peculiarity' is shared by them. Indeed from works on *Tantra* it appears that there is *no* part of the human body which is *not* peculiar ! A very important piece of work has yet to be done in the way of co-ordinating the ancient Indian system of Anatomy and Physiology (as *e.g.*, described in *Sushruta*) with its three main 'constituents,' seven main 'tissues,' seven main 'continuous membranes,' various 'systems' (osseous, vascular, nervous, arterio-venous, etc.,) etc., with modern

scientific knowledge on the subject, and systematising the facts of the latter under the principles set forth by the former. When this work has been done, then we shall understand these things better. The bony frame-work may be regarded more or less as something apart from the man himself, in the same way as the blood is apart from him. So the epidermic tissue. So the hairy system. So the lymphatic ducts. So the alimentary canal and its contents. So the layers of fat everywhere. So the air-passages of the lungs and the other parts. In the strict sense of living, *i.e.*, 'sensitive,' perhaps only the nervous system is the true physical web of life, and is the man proper, that is that which he regards as 'himself'—the rest being more or less 'non-living,' and as apart from himself. But in the general sense and for purposes of massive *prāṇic* feel of life, it is these very so-called 'non-living' masses of matter that constitute the 'sharīra' of man, which is the 'container' and 'support' of his sensory and motor organs, *indriyas*, which is 'himself' as distinguished from 'his instruments'—speaking of course from the standpoint of the physical plane.

On further investigation, Dr. Steiner may be able to discover that, as (by his views) blood corresponds to the etheric double and is the means of the development of egoism, so the other constituents of the body correspond to other constituents of the psychic side of man. This would be only a further illustration of the law of endless sub-divisions and mutual reflexions which is so prominent in theosophical literature. The Hindū religious tradition—that the depositing of the bones or ashes of the dead in special rivers, or performing *shrāddhas* for them in special places, has special effects on *post mortem* well-being—seems to base on the fact that as the parts and organs of a human being's small body correspond with parts and 'systems' of the Earth's giant body, so these again correspond with parts of the astral sphere and of astral small bodies, etc. Dr. Steiner's investigations may help to justify these traditions.

BHAGAVĀN ḌĀS.

SHIVA-SŪTRA-VIMARSHINI.

(Continued from p. 153.)

[INTRODUCTION TO 10TH SŪTRA.]

When he is not always in equilibrium, to him who, though wise, is proud of his equilibrium,

विद्यासंहारे तदुत्थस्वप्नदर्शनम् ॥ १० ॥

X. When knowledge is destroyed, the vision of dream born therefrom.

On the destruction, *i.e.*, sinking of *śuddhavidyā*, already described, and consisting in extensive wisdom, the relics of that wisdom is gradually destroyed and there results *svapna*, visions, *i.e.*, manifestation of illusory worlds full of differentiation. In the *Mālinīvijaya*, in the passage beginning with : "When Śaṅkara is not graceful, he (the guru) does not teach this ; if he should teach at all, its fruit is not produced," it is said that, even if the fruit (of that teaching) is acquired, the *vināyakas* make one who is careless become addicted to evanescent pleasures.

In the *Spaṇḍa*, the same is said in (35) : " Otherwise, from its own nature, creation starts of itself, as in the case of the worldly in the states of *Jāgrata* and *Svapna*." It is thus taught that the *Yogī* should be always bent on *śuddhavidyā*. As said in the *Śrī Pūrva* : " One should (fix) his desire on the Supreme and not be attached to these." Also in the *Spaṇḍa* (21) : " Hence, always endeavoring to discriminate the *spandaṭaṭṭva*, being always conscious, he soon reaches the truth."

[CONCLUSION OF II UNMEṢHA.]

Thus from Sūtra II. i ' *Chittam Mantram* ' having investigated the *Shāktopāya* whose chief (characteristic) is the acquisition of *Manṭravīrya* and *Mudrāvīrya*, and which is described in the *Āgama* as : " Thinking, with the mind, of the thing which cannot be named, what stage he reaches, that is called *Shākta*," and having ended it with the Sūtra : " When wisdom is destroyed, the sight of dream born therefrom" (II. ix), with regard to one who is proud of having reached equilibrium, he has opened the way for the *Āṇavopāya*, related to it.

Thus, in the *vṛtti* called *Shiva-sūtravimarśinī*, the second *ummeṣha* called ' exposition of *shāktopāya*.'

CHAPTER III.

ĀNAVOPĀYA.

Now with a view of explaining Ānavopāya, he describes the nature of Anu.

आत्मा चित्तम् ॥ १ ॥

I. Ātmā (is) chitta. Chitta is of the form of Buddhi, Ahamkāra and Manas, whose constant functions are Adhyāsa, etc., as it is filled with deposits of the experience (Vāsanā) of objects. It *aṭaṭi*, i.e., wanders in wombs, by taking up the activities of Saṭṭva, etc., by ignorance of its own nature of consciousness; hence it is Ātmā, the Anu. (But) aṭana, wandering, does not (really) belong to him, who is of the sole nature of consciousness. Hence Ātmā has already been described by (the Sūtra) *chaitanyam Ātmā*, intended to describe its own real nature. Now, however, it is defined so as to indicate its *āṇāva* (atomic) state, characterised by contraction and expansion (samkocha and avabhāsa). Thus there is no contradiction between the earlier and the later (definitions).

[INTRODUCTION TO THE 2ND SŪTRA.]

Of the Ātmā, who is of the form of chitta and who is anu,

ज्ञानं बन्धः ॥ २ ॥

II. Knowledge is bondage.

That knowledge, which is of the form of the experiences (vṛitti) of pleasure, pain, indifference, illusion, adhyavasāya, etc., and of the nature of relative consciousness appropriate to them, is bondage. He being bounded by it enters Samsāra. It is said in the *Manṭrasaḍ-bhāva* : "Those who are under the influence of Saṭṭva, Rajas, and Tamas are knowers of Guṇas. The embodied (man) wanders thus and goes from place to place." It is also said : "Being imprisoned in the Puryashtaka,* which rises from the tanmāṭras, and resides in Buddhi, Ahamkāra and Manas, he, the dependent, undergoes the experiences born from it (the puryashtaka) and from objects. Thence he wanders in Samsāra." Thus in the *Spaṇḍa* (49, 50) in reference

*All the ṭaṭṭvas from Prakṛti down to earth form the lingadeha called Puryashtaka in the Shaiva school. It is composed of (1) Prakṛti, (2) Guṇas, (3) Buddhi, (4) Ahamkāra, (5) Manas, (6) Organs, (7) Tanmāṭras, (8) Bhūtas. Mādhava in Chap. VII of the *Sarvadarshanasaṅgraha* discusses this word and tries in a confused manner to reconcile different enumerations of the eight constituents of the Puryashtaka by different writers.

to the previous passage, "now we explain the cause Samsāra and Pralaya."

[INTRODUCTION TO 3RD SŪTRA.]

Now, seeing that as said in *Shrī Vijñāna bhairava* : "All knowledge is illuminative ; Ātmā, too, is the illuminator ; on account of the identity of these two, the knower shines in knowledge," knowledge is illumination, how, then, can it be of the nature of bondage ? This is true, if by the grace of Paramashiva, we obtain this praṭyabhī-jñā (recognition of this fact) ; but, when by His Māyāshakti, this knowledge is not (born),

कलादीनां तत्त्वान्मविनेको माया ॥ ३ ॥

III. Māyā is the ignorance of the ṭaṭṭvas, Kalā, etc.

"Of the ṭaṭṭvas," from Kalā to Kṣhiṭi, characterised by restricted potency, which exist as Kañchuka,* Puryashtaka and Sthūladeha "The ignorance," the consciousness of their identity, in spite of their appearing to be distinct, is māyā, the universe filled with ignorance of the ṭaṭṭvas. It is said in the *Manṭrasaḍbhāva* : "He whose consciousness is shaken by Kalā, sees objects by Vidyā, is colored by Rāga, is associated with the organs, buddhi, etc., is said to have as his heart, the bondage of Māyā. The qualities attached to it are briefly dharma and aḍharma. The one fit to be bound is bound by them." In the *Spaṇḍa*, (20), too, this is indirectly referred to in : "These, of unenlightened buddhi endeavor to conceal their nature."

Hence for the ending of this,

शरीरे संहारः कलानाम् ॥ ४ ॥

IV. In the body, the destruction of the Kalās.

"Body." Made of the great elements, of the form of Puryashtaka, ending with Shamana (Mokṣha), being the gross (body), the subtle (body), and the supreme (body, called Kañchuka, respectively). Therein (reside) the parts, (called) Kalās, being the ṭaṭṭvas from the earth to Shiva. Their destruction is to be understood either by meditating on each as being dissolved in its cause, or by thinking of them as (forming) the body, etc., (and hence objective to the man). In the *Vijñāna bhairava* : "Let him think of all, in order, in the forms

*The five ṭaṭṭvas above Puruṣha, viz., Māyā, Kalā, Kāla, Vidyā and Niyati, which envelope the Puruṣha are called the Pañcha Kañchuka—fivefold envelope. The Puryashtaka comprises the 25 ṭaṭṭvas below Puruṣha.

of the world, objects, etc., in the states of gross, subtle and supreme till, in the end, they are dissolved in the Manas." Again : "Let him think of his city as burnt up in the Kālāgni, born from Kāla. In the end, the illumination called Shāntā is born." Such and similar (teaching) is found in all Āgamas. Hence, meditation, etc., have been said to be āṇava in the early Shāstras, as in "that state is well called āṇava, which is produced by the different kinds of uchchhāra (breathing), karaṇa (mudrās, etc.,) dhyāna (meditation), varṇa (mantras), sthāna (centres)." As this deals with the gross (āṇavopāya), it is not explained in the *Spanda* which deals with the Shaktopāya. What in this work leads ultimately to the Shākṭa (upāya) etc., we have tried and shall try to show its agreement with the *Spanda*.

[INTRODUCTION TO 5TH SŪTRA.]

Having thus described the āṇavopāya called Dhyāna, he (now) describes Prāṇāyāma, Dhāraṇā, Pratyāhāra and Samādhi which are allied to it.

नाडीसंहार भूतजय भूतकैवल्य भूतपृथक्कानि ॥ ६ ॥

V. The stoppage of the Nādis, the conquest of the elements, the separation from the elements, and the independence of the elements, have to be meditated on by the Yogis. This (predicate) has to be added. "*The Nādis.*" The tubes which are carriers of Prāṇa, Apāna, etc. "*Their stoppage,*" causing their dissolution in one place, viz., the central tube of the fire of Udāna by joining the Prāṇa and Apāna to it. It is said in *Shrī Svachchhanda* : "Fill by means of the left ; empty by means of the right. This is the purification of the Nādis, and the path that leads to Mokṣha." "Prāṇāyāma is said to be threefold, emptying, filling and control. The outer (prāṇāyāma) is common (to all beings) ; again the inner is threefold. Empty by means of the inner ; fill by means of the inner ; by them making Kumbhaka without motion, the three inner are done."

"*The conquest of the elements.*" Subjection of the elements, the earth, etc., by Dhāraṇā. It is said in *Shrī Svachchhanda* : "The Dhāraṇa (lit., steadying) of vāyu in the thumb and the toe, of fire in the middle of the navel, of the earth in the throat, of water in the ghaṭika, of the ākāsha in the head, is known to be the cause of all Siddhis."

The separation from the elements, the Pratyāhāraṇa, drawing away

of the *chitta* from them. It is said : " When the *prāṇa* which moves in the heart and *manas* which runs after sense-objects are confined in the navel, it is *Prāṇāyāma*, the fourth, called *Suprashānta*."

" *The independence of the elements*." Pure, independent, consciousness, apart from them. It is said, " Having regularly broken up all that end with *unmanā** and given them up by the means already described, O *Devī*, he attains independence." What has been previously described as " the union with *Bhūtas*, the dissociation from *Bhūtas*, the conjunction with the universe" (i—20), is acquired without effort by one who is engaged in *Sāmbhavopāya*. But this is acquired with effort by means of *aṇavopāya*. This is the difference.

[INTRODUCTION TO 6TH SŪTRA.]

This *Siddhi*, which is called *ṭaṭṭvarūpa* (reality), coming from purification of body, purification of the elements, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*, is due to being environed by illusion, not to knowledge of truth. This is taught in (the next *sūtra*).

मोहावरणात्सिद्धिः ॥ ६ ॥

VI. *Siddhi* (is) from being surrounded by illusion (*moha*).

Moha is *Māyā*, what causes loss of knowledge. From being surrounded by it, on account of the gradual development of *dhāraṇā*, etc., already described, is produced the *siddhi* which consists in the enjoyment of that (*māyā*) *ṭaṭṭva*, but not the knowledge of the supreme *ṭaṭṭva*. It is said in the *Lakṣmīkaulārṇava* : " The self-born Lord *Ḍeva* is devoid of birth and *saṃsāra* ; the deluded one does not see the changeless, supreme abodes without beginning and end, peaceful, revealed in all beings."

[INTRODUCTION TO 7TH SŪTRA.]

In the case of one whose *moha* is destroyed, " following the middle *prāṇa*, then the interior *prāṇa* and *apāṇa*, taking hold of *jñāna shakti*, one should reach *Āsana* (fixity) therein." *Uḍāna* is *jñāna shakti*, because all characteristics of life are drowned in it. " Giving up the characteristics of the gross (body), i.e., *prāṇa*, etc., then, the interior subtle (ones), the *spanda*, the supreme, that which is beyond the subtle is reached. Hence this is called *prāṇāyāma* ; thence one does not slip. Giving up the functions of *guṇas*, sound,

* For the explanation of *unmanā*, vide comm. on il. 7. *infra*,

etc., which are experienced by the mind, one should enter the supreme abode by his mind. This is called *pratyāhāra*, which cuts off the noose of death. Transcending the qualities of *buddhi*, meditating on that which is beyond meditation, the supreme, the pervading, one should meditate on the self-luminous ; this the wise know to be *dhyāna*. That by which one is always steadied in the supreme *ātmā* is called *dhāraṇā*, that puts an end to the noose of birth. Regarding equally the elements (residing) in oneself, and others and in the world, the *saṁādhi* (fixity) in (the thought) : “ I am Shiva, I am the secondless,” is the supreme (state). Thus, as described in *Śrī Mṛityujidbhātāraka*, even by *dhāraṇā*, entry into the supreme *taṭṭva* is produced ; but not partial development (*miṭa-siddhi*). This is said (in the next *sūtra*).

मोहजयादनन्ता भोगात्सहजविद्याजयः ॥ ७ ॥

VII. By conquest of *moha* endless, extensive (is produced) the acquisition of *sahajavidyā*. *Moha*, *Māyā*, the bondage which is ignorance and ends with *śamana* (the ending of *saṁsāra*). By its *jaya*, conquest, *endless*, up to the destruction of *saṁskāras* (potential deposits of karma), *extensive*, immense, is produced *jaya*, acquisition, of *sahajavidyā*, (the knowledge) described as “ the knowledge of beginningless *dharma*, etc.,” (*vide* comm. on i. 21.) (*Dhāraṇā*, etc., which are *āṇavopāya*, lead to this desirable result) for as already said even *āṇavopāya* leads to *śāktopāya*. This in *Śrīsvachchhanḍa* in the passage which commences with : “ O fair one, the web of bondage, endless, ending with *śamana*,” and which closes with : “ After giving up the perception of bondage, the cognition of (real) nature is *ātmavyāpti* ; *shivavyāpti* is different from it ; when one thinks of the objects possessing omniscience, etc., as (alone) operative, that is *shivavyāpti*, the cause of *chaitanya*”, it is said that by the conquest of the *moha* which leads to *ātmavyāpti* is attained the *unmanā*, which is *shivavyāpti*, the *sahajavidyā*. It is said there : “ Giving up thence the *āṭmaṭaṭṭva*,* one should unite with the *viḍ-yāṭṭva*.

This is known as *unmanā*, determined by the *manas*. From the gradual determination of the *manas*, the knowledge (called) *unmanā* is once for all established. It is the supreme *Viḍyā*, because

* *Vide* footnote on i. 8.

there is none other. When he gets it, he at once gets the supreme characteristics of omniscience, etc. It explains the beginningless Dharma, teaches of the Paramātmā, and leads to the state of Paramātmā, hence it is vidyā ; established in it, he manifests the light supreme, the supreme cause."

[INTRODUCTION TO 8TH SŪTRA.]

Thus he having attained the Sahajavidyā,

जाग्रद्वितीयकरः ॥ ८ ॥

VIII. Wakeful, (he becomes) the world-rayed.

If one who has attained the shuddhavidyā is careful in being constantly fixed in it, he becomes one who has as his rays the world, which is the *second* with reference to the Ahamtā, (I-ness), of the nature of Pūrṇavimarsha (full consciousness), is called thisness (idanā), and manifests itself as the known. It means the universe appears to him as his rays. As said in the *Vijñānabhairava* : " Wherever through the senses the consciousness of the Lord manifests itself, that has the nature of tanmātra, hence it becomes dissolved in consciousness, hence it becomes filled."* Also in *Shrī Sarvamangāla* : " Two things are mentioned, shakti and the possessor of shakti ; shaktis are to him all the world, and Maheshvara is the possessor of shakti."

P. T. SRINIVĀSA IYENGAR.

(To be continued.)

* This quotation is extremely interesting, because it explains the word tanmātra from the idealistic standpoint of their Kāshmir Shaiva school. Shiva and shakti are the only entities in the world. When this shakti flows through one of the senses, it manifestates as sensation. Tanmātra is ' that merely,' pure consciousness showing itself in the limited, conditioned form as a sensation. As consciousness manifests itself everywhere " the world becomes filled ;" when consciousness is withdrawn the world is emptiness, unreality, non-entity.

SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(Concluded from p. 165.)

THE preceding positions and data are all exceedingly striking and they agree very much more closely than could, under all the circumstances, be expected ; while the assignable limits of error show that the last results may be quite accurate. And even if it could be satisfactorily shown that the future corrections to the planetary motions would be in the opposite directions to the above outstanding differences, this would not help objectors to the theory that the Mahā-yuga is correct out of the difficulty very far ; for the synodic periods derivable from it would still be far more accurate than any we possessed prior to the year 1820—and there would also remain the greater probability in favor of the conjunction rather than against it. These things being so, the enquiry naturally arises—where and when, setting aside the reference to the Atlanteans and any other theosophic or occult explanation, did the ancients become acquainted with the exact length of this cycle ? We have seen that it would have been impossible for western scientists of the present day to have obtained its measure from their own data, unless put in possession of its approximate length from some external source. It thence appears that the Mahāyuga period is strictly original, and could not have been got up within the historical period or from western data ; and this being so, and it being found to agree so nearly with the best, latest, and most refined efforts of the combined intellectual strength of Europe, it follows that the archaic scientists were in possession of our astronomical periods ages before we, with all our boasted superiority to the ancients in such matters, had arrived at them by slow degrees and intense labor. Moreover this triumph of the ancients is more than complete ; for though it may be claimed that whatever the archaic astronomers may have accomplished in reference to the bodies visible to the unassisted eye, they knew nothing of others, yet by the preceding it appears that our own astronomers can no longer point to *their* discoveries of Uranus and Neptune (which were marvels of telescopic power and intellectual penetration) as a point of vantage to which the scientists of a hoary antiquity could not attain. And indeed, quite independently of the conclusions on this head derivable from the Mahāyuga, which might be vitiated

if any great alteration is in future made in the mean motions of these two planets (but which we may predict will consist of thirty seconds per century or multiples thereof) it is said that one, if not both of the most distant planets were known to the ancient writers. * This escaped notice until modern times ; when by reference to any hand-book on Astronomy we may see that Uranus was discovered by aid of the first great reflecting telescope used in England on the 13th of March in the year 1781 ; though its existence had been previously suspected, owing to the unexplained perturbations in the movements of Saturn †. And similarly the planet Neptune was discovered by us through the unaccounted-for movements of Uranus, on September 18th, 1846, when it was seen by Dr. Galle with a powerful telescope, in the very point in the sky where the calculations of Adams and Leverrier had indicated that it would be found. ‡ The difficulties which the discoverers had to face were enormous, § but it is said that “both not only solved the problem, but did so with a completeness that filled the world with astonishment and admiration ; in which none more ardently shared than those who, from their attainments, were best qualified to appreciate the difficulties of the question”. || And every writer upon the subject for the last sixty years has sung pæans of victory over this celebrated performance as the crowning intellectual triumph of the present day ** ; but by the contents of the present paper it appears that the whole had been forestalled many ages ago by those despised ancients, whom modern Europeans have been in the habit of looking down upon as the very impersonations of superstitious ignorance. ††

And now, after we have seen that all the ancient numbers dealt with will stand the most crucial examination, and that, when put to such a test, they reveal a depth of knowledge sufficient to put to flight all theories as to their source, and possibility of fraud, which have hitherto been forthcoming, what are we to conclude as to

* *The Secret Doctrine*, i. 126, 128, ii. 512, 513. Cf *Isis Unveiled*, i. 267, etc.

† *Orbs of Heaven*, 127, by Prof. Mitchell.

‡ Mitchell's *Astronomy*, 217.

§ *Ibid*, 215, 216.

|| *Popular Astronomy*, 179, ed., 1866, by Dionysius Lardner, D.C.L. For the high attainments and qualifications of Mons. Leverrier and Mr. Adams, see *Orbs of Heaven*, 138 *et seq.*

** Mitchell's *Astronomy*, 211. (Routledge's ed.).

†† Cf *Isis Unveiled*, i. 289.

their origin ? Will our scientists, if they fail to unravel this Gordian knot, resort to that well-worn and threadbare hypothesis which is thrown in the face of every such question, and conclude that the whole is a mere coincidence of numbers—or that the movements of the planets are not yet so perfectly known as to debar the possibility of serious error in this matter, and that no conjunction may after all take place in the great period as here given ? Well, they are welcome to take refuge in so forlorn a hope ; for with the adoption of those assumptions they will at once fling away all the value which attaches to their patient labor in observation, and the construction of elaborate theories for the last two hundred years ; for, as we have seen, the celestial movements are now supposed to be known within such narrow limits that to attempt to escape from the dilemma by invalidating the quantities which are to-day employed almost in their entirety in the construction of our national ephemeris, and that by amounts sufficient to upset the position we assume in this matter, would be to acknowledge the uselessness of all their labors, and to give up the grounds upon which their hypotheses are based, and for which they contend in the strongest manner. Nevertheless, they will probably not hesitate to support any sort of theory * which may serve to throw discredit upon the early philosophers, rather than face the admission that their own most cherished science may be but a second-hand production, and themselves but the imperfect latter-day exponents of the knowledge which would appear to have been possessed by those students of the archaic time, whose investigations of the phenomena of nature appear long to have preceded the dawn of what we are, or have been, in the habit of talking of as “authentic history.” For, when the validity of the present calculations is admitted, there are left only two hypotheses to account for them—first, that they are the result of observation in long-past ages, the records of which (since they are not visibly extant) may be preserved in some place inaccessible to us ; or, on the other hand, that the hidden Masters of the occult knowledge have at their command the means of tracing the motions of the heavens into the depths of primeval time or future millenniums—a power as far exceeding ours as the distances of the fixed stars exceed that of the moon. † Scientists who object

* *The Secret Doctrine*, ii, 480.

† Cf *Isis Unveiled*, i. 331, 332, and Denton there quoted.

to Occultism are welcome to either horn of this dilemma, neither of which they can admit from their point of view; and it is open to them to propose any better solution—if *they can*. Are we indeed to admit that the old astronomers of, say the lost Atlantis, had such and so great knowledge that ours is dwarfed by comparison? If so, and if that knowledge has been hidden, but not lost, throughout the ages, and is accessible to such as may be fortunate enough to possess the keys of that hidden Temple of Wisdom, then we can understand the reason why the meaning of the ancient glyphs, mystic letters, and other monuments has not been generally known. We may then be able to surmise what may have lain hidden behind the casual remarks of such ancient writers as the Roman historian Censorinus, who, in speaking of these hidden numbers and their meanings, makes use of such dubious expressions as : "*It is not mine to say* ; but what I have read in Varro, *that will I not withhold*." * When we contemplate such things we can scarcely wonder that, in the first quarter of the last century, the free-thinking and rationalistic Godfrey Higgins, whom no one will accuse of any theosophic leanings, comes to the conclusion that :

"It is evident *there was a secret science possessed somewhere*, which must have been guarded with the most solemn oaths, and though I may be laughed at by those who enquire not deeply into the origin of things for saying it, yet I *cannot help suspecting there is still a secret doctrine*, known only in the deep recesses, the crypts, of Thibet, St. Peters, and the Kremlin." †

Though these words of the learned Mr. Higgins were penned long before there was any evidence of what has since come to light in theosophic literature, yet the latter-day students of Gnostic Theosophy and the teachings ascribed to the Central Asian Mahātmās will be at no loss to decide to what he and the authorities he quotes thus more or less obscurely refer. And if it be objected that the few numbers we have dealt with, however strange the revelations thence, are scarcely numerous enough to support such large conclusions, let it be remembered that, as Higgins says :

"In our endeavors to recover the lost science of former ages, it is

* Cap. xvii *in fine*, quoted in *Anacalypsis*, i, 275. The italics are mine—S.S.

† *Anacalypsis*, i, 275 ; *Isis Unveiled*, ii, §118, Refer to *The Secret Doctrine*, i, 19, and *re Mahātmās* see *Isis Unveiled*, i, 214.

necessary that we should avail ourselves of rays of light scattered in places the most remote, and that we should endeavor to recollect them into a focus, so that, by this means, we may procure as strong a light as possible; collect as industriously as we may, our light will not be too strong."*

It has hitherto been assumed, and one author has put it in plain words, that, despite all traditions as to the greatness of the ancients in astronomy, we have no proof of it in *extant* works; † but the present paper shows at least a glimpse of the perfection of their science—and a possible reason why we are not in possession of such records is spoken of as due to the action of the Masters of the seventh or occult schools of mystic and oriental philosophy, in having withdrawn and secreted the ancient manuscripts and records from the public eye, and so preserved them from destruction at the hands of the religious fanatics and other such ruthless barbarians and crazy iconoclasts of the dark ages. ‡ Had we the contents of the Alexandrian Library as it was in its prime, and before the last remains of it were, as it is said, destroyed by the order of the Saracen general Amrou, and other such stores of ancient learning now lost to sight, doubtless the knowledge acquired in former days would present a widely different aspect from what it does at present. But Theosophists have at least a measure of hope, derived from the information that all this knowledge is in safe keeping under the care of those great Masters whose home is spoken of as in the Himālayas and elsewhere—that They have it stored away in vast libraries, accessible only to those who have proved themselves qualified to profit by the contents. We may therefore look forward to the future as safe to unravel the mysteries of the past; and thus to restore to their true position those ancient observers and calculators of the far time, who in the dim past of the earliest ages had, as it appears probable, reached a height of scientific attainment which we are only just approaching, and of which the fragments are only to be found in the Occult Indications of Ancient Astronomy.

S. STUART.

* *Anacalypsis*, i, 175.

† Lewis's *Historical Survey of the Astronomy of the Ancients*.

‡ *The Secret Doctrine*, i, 14, 18; cf *Isis Unveiled*, i, 406, 442.

THE FIVE CREATIVE POWERS IN THE UNIVERSE AND THE INNER LIFE.

ALL the great religions of the world teach that the phenomenal Universe in which we live came into existence through the power of the Logos, the divine Word. The *Bible* says : " In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made. In Him was the life, and the life was the light of men." A word is an act by which a thought is expressed, and each thought has a certain meaning or sense. Expressed in modern scientific language the above sentence may read : " All things in the visible universe are the outward manifestations or symbols of the creative thoughts which they represent, and consequently the expressions of the ideas which these thoughts contain." Man is a God and creator in his own little world. He does not ' create ' things out of nothing ; but at first the desire to express something arises in him, he ' draws ' * an idea from his own inner self, this idea forms itself into a concrete thought, and this thought, embodying his idea, he expresses in language or in an act. Thus we have in man a representation on a little scale of what takes place in the great world on a large scale, and we can form a conception of what took place at the creation of the world (and still takes place everywhere in nature) without having been there personally ourselves. Religious teachings are seen to contain deep scientific truths, if properly understood. The whole of the manifested world is the language by which the universal infinite Spirit expresses His thoughts. The expression of its qualities is the language by which each thing in nature speaks to us ; each mineral, plant and animal says by its very presence : " I am," and if we understand its qualities, we know what the thing is. Each thing speaks to us by manifesting its being, each thing says to us in its own language : " I am ! " It tells us what it is by exhibiting itself as that what it actually is.

Speech in its mystic sense is sound ; sound is a manifestation of life, the first attribute of Ākāsha, or ' spiritual ether.' Language is sound expressed in letters ; each state of existence is a letter in the

* In the German language the word *schoepfen* (to create) means to draw something from some receptacle, like, for instance, drawing water from a well.

divine alphabet. Our language is composed of sounds represented in twenty-four letters, or symbols, which also indicate the twenty-five elements or *Ṭaṭṭwas*, of which the material body of this universe is composed. Shaṅkarāchārya in his *Ṭaṭṭva Boḍha*, shows how from Akāsha, or manifested space, originated Vāyu (substance), from Vāyu Tejas (Light), from Tejas Āpas (Water), from Āpas Pṛthivī (Earth), and that from the *ṭāmasic* portion of these five *Ṭaṭṭwas* originate the twenty-five compound elements, forming the *sṭhūla sharīra*, or material body of this world.

The twenty-five letters of our alphabet correspond to these twenty-five compound elements of Shaṅkarāchārya. The great mystic, Jacob Boehme says : "From the A originate the twenty-five letters." The five vowels represent the five creative powers in the universe. In the *Bhagavad-Gītā* Kṛṣṇa, as the representative of the Word, tells Arjuna : "I am the A and the O" (the Alpha and Omega); the beginning and the end, the infinite universal Spirit and its manifestation in form." In Hebrew the word Jehovah is the name of the universal Creator, the dark God, or Karma. The word is composed of the five vowels, to which is added the H as the symbol of the universal creative breath of life.

H

J E O U A.

If the numbers represented by these letters in Hebrew are counted cabalistically, we obtain the so-called 'Ludalfian number,' known to every architect as indicating the relation of the diameter of a circle to its circumference. Thus "Jehovah" is the Architect of the material world (Joseph the carpenter in the *Bible*). But as yet the world is without light, and the soul of man without love and wisdom, without real self-knowledge, the redeemer. If we now insert within the word *Jehova* the letter *Schin*, which symbolises fire, there arises within the centre the light of wisdom from the fiery spark of divine love, and instead of 'Jehova' we have now the word 'Jehoshua,' the origin of the word Jesus, meaning the spiritual light and life of the soul. (S. *John* I, 4). *

The sound of each letter, if properly pronounced, contains a

* See : F. Hartmann. *Jehoshua the prophet of Nazareth*. T. P. S. (London).

great spiritual power, and the nature of those powers is even indicated by the form of the letters in the Latin alphabet.*

In the shape of A its character is indicated. From the one invisible point (the Absolute) arise two branches, representing the division of light and darkness or spirit and matter. The two lines \wedge may be imagined to extend into infinitude ; they enclose nothing. A, if properly pronounced comes from the centre (the heart) ; it is a representative of Ākāsha, or unlimited space.

E gives us the feeling of elevation, locomotion, extension, and indicates the existence of three different planes.

I (ee) penetrates into the depths like an arrow ; it goes to the heart. Boehme says : The *I* is the centre of supreme love and the O the centre of the conceivable Word in the Godhead." In it is the power of the Ego, the knowledge of Self. In it is the expression of Will and the manifestation of Individuality.

O is expressive of comprehension, encompassment, or form.

U (oo) represents fullness, profundity, a vessel (the soul) open at the top and capable of receiving the light and the grace of God.

Boehme says : " The five vowels are the holy name of God in His aspect as sanctity ; the other letters indicate and express the character of the name of God (the All) contained in nature. The five vowels also represent the holy trinity ; the \wedge outbreathing of the Spirit, the O the retention, the \vee the outbreathing of the divine breath."

The Word in its triune aspect is not anything different from God (the All). God is not a wizard, who by pronouncing a magical word created a world in some unaccountable manner. God Himself is the Word that speaks itself out. In its triune aspect it represents itself as a trinity : AOU or father, son and spirit (will, thought and expression). From this Word the Macrocosm (M) is born. The Word as a trinity AOU, in its manifestation M, constitutes with this letter the sacred quaternary, the number of truth, the AOUM.

FRANZ HARTMANN, M. D.

*The vowels ought to be pronounced as they are in Latin, Italian, German, etc. A as in *dark*, E as in *bed*, I as in *stick*, O as in *more*, U as the double o in *foot*.

OCCULT CHEMISTRY.

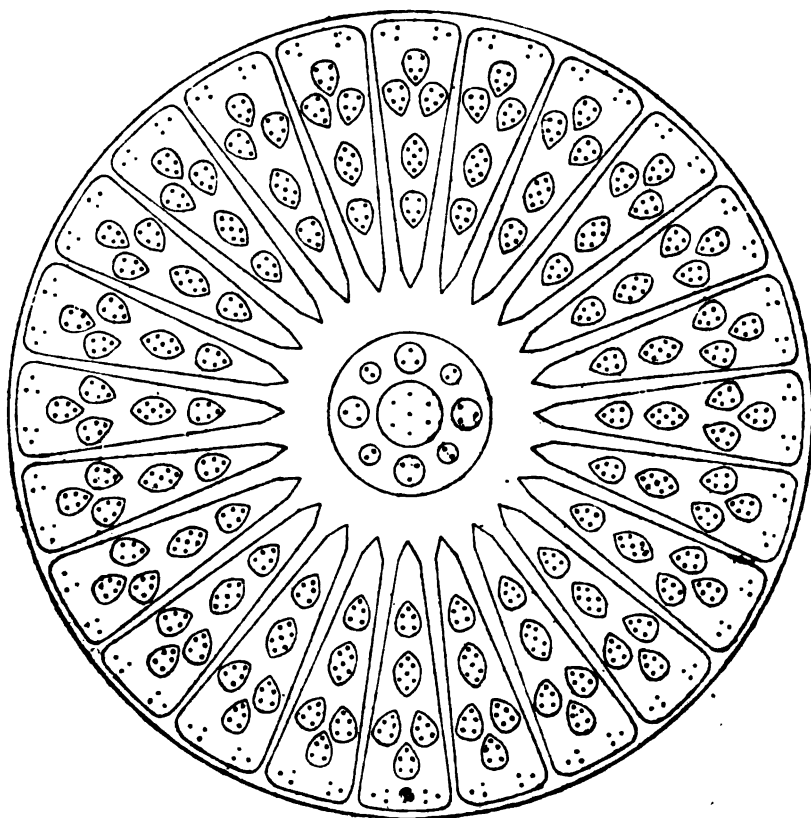
XII.

RADIUM.

Radium has the form of a tetrahedron, and it is in the tetrahedral groups (see article V) that we shall find its nearest congeners ; calcium, strontium, chromium, molybdenum, resemble it most closely in general internal arrangements, with additions from zinc and cadmium. Radium has a complex central sphere (Plate XXII), extraordinarily vivid and living ; the whirling motion is so rapid that continued accurate observation is very difficult ; the sphere is more closely compacted than the centre-piece in other elements, and is much larger in proportion to the funnels and spikes than is the case with the elements above named ; reference to Plate VIII will show that in these the funnels are much

PLATE XXII.

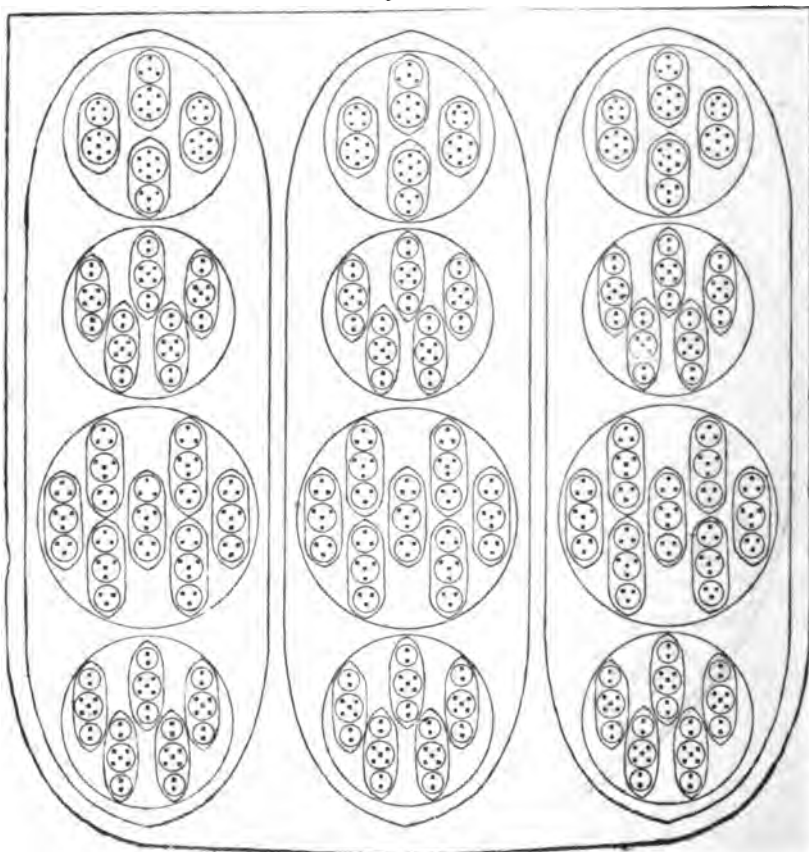
Radium-centre 819 atoms



larger than the centres, whereas in radium the diameter of the sphere and the length of the funnel or spike are about equal. Its heart consists of a globe containing seven atoms, which assume on the proto level the prismatic form shown in cadmium, magnesium and selenium. This globe is the centre of two crosses, the arms of which show respectively three-atomed and two-atomed groups. Round this sphere are arranged, as on radii, twenty-four segments, each containing five bodies—four quintets and a septet—and six loose atoms, which float horizontally across the mouth of the segment; the whole sphere has thus a kind of surface of atoms. On the proto level these six atoms in each segment gather together and form a 'cigar.' In the rush of the streams

PLATE XXIII.

Radium-funnel 6/8 atoms



presently to be described one of these atoms is occasionally torn away, but is generally, if not always, replaced by the capture of another which is flung into the vacated space.

Each of the four funnels opens, as usual, on one face of the tetrahedron, and they resemble the funnels of strontium and molybdenum, but contain three pillars instead of four (Plate XXIII). They stand within the funnel as though at the angles of a triangle, not side by side. The contained bodies, though numerous, contain forms which are all familiar.

The spikes alternate with the funnels, and point to the angles of the tetrahedron as in zinc and cadmium ; each spike contains three 'lithium spikes' (see Plate XIX) with a ten-atomed cone or cap at the top, floating above the three (Plate XXIV). The 'petals' 'or cigars' of lithium exist in the central globe in the floating atoms, and the four-atomed groups which form the lithium 'plate' may be seen in the funnels, so that the whole of lithium appears in radium.

So much for its composition. But a very peculiar result, so far unobserved elsewhere, arises from the extraordinarily rapid whirling of the central sphere. A kind of vortex is formed, and there is a constant and powerful indraught through the funnels. By this, particles are drawn in from without, and these are swept round with the sphere, their temperature becoming much raised, and they are then violently shot out through the spikes. It is these jets which occasionally sweep away an atom from the surface of the sphere. These 'particles' may be atoms, or they may be bodies from any of the etheric levels ; in some cases these bodies break up and form new combinations. In fact lithium seems like a kind of vortex of creative activity, drawing in, breaking up, recombining, shooting forth—a most extraordinary element.

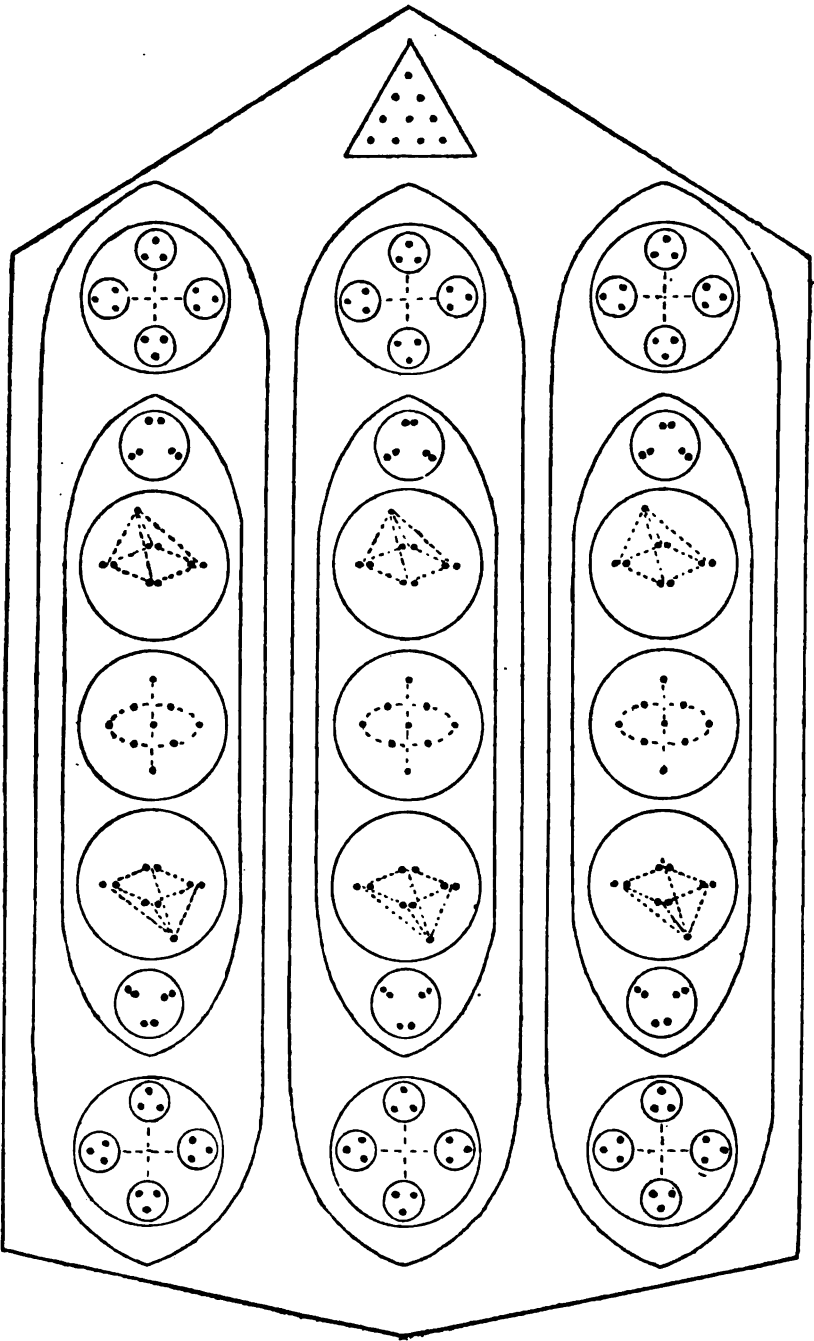
LITHIUM :	4 funnels of 618 atoms	...	...	2472
	4 spikes of 199 atoms	...	...	796
	Central sphere	...	...	819
				<hr/>
			Total...	4087
				<hr/>

Atomic weight

Number weight $\frac{4087}{18}$ 227.05

PLATE XXIV.

Radium - spike 199 atoms



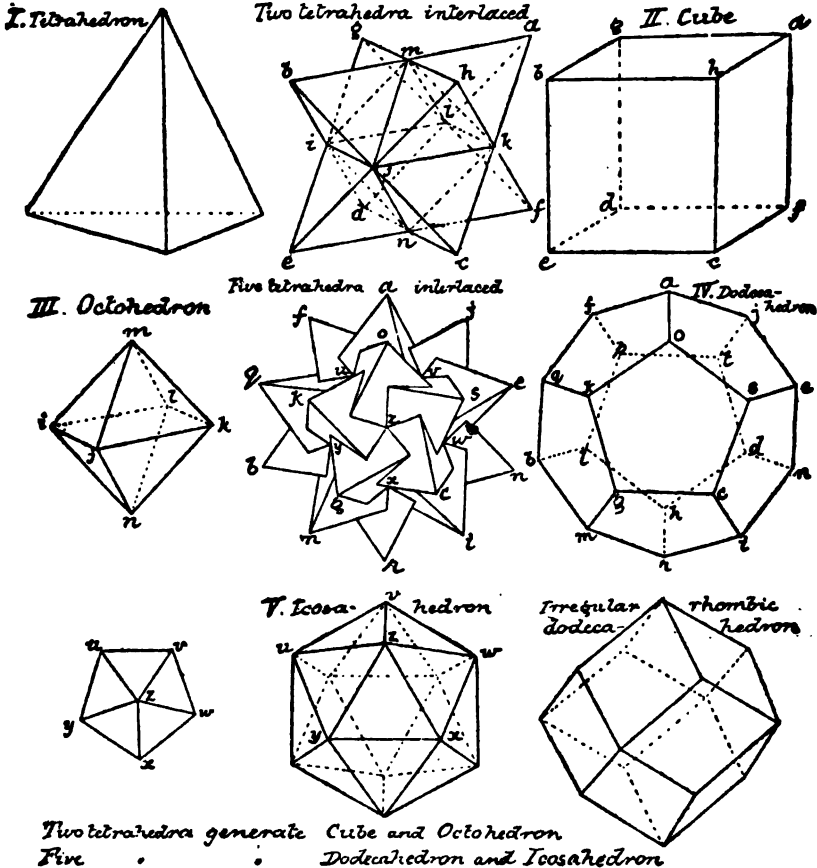
THE PLATONIC SOLIDS.

Some of our readers may be glad to have a drawing of the Platonic solids, since they play so large a part in the building up of elements. The regular solids are five, and five only ; in each :

1. The lines are equal.
2. The angles are equal.
3. The surfaces are equal.

It will be seen that the tetrahedron is the fundamental form, the three-sided pyramid on a triangular base, *i.e.*, a solid figure formed

The Five Platonic Solids



from four triangles. Two of these generate the cube and the octohedron ; five of these generate the dodecahedron and the icosahedron.

The rhombic dodecahedron is not regular, for though the lines and surfaces are equal, the angles are not.

NOTES.

Mr. C. Jinarājādāsa writes :

The asterisk put before metargon in the list of elements should be omitted, for metargon had been discovered by Sir William Ramsey and Mr. Travers at the same time as neon (see *Proc. of the Royal Society*, Vol. LXIII, p. 411), and therefore before it was observed clairvoyantly. It is not, however, given in the latest list of elements in the Report of November 13, 1907, of the International Atomic Weights Commission, so it would seem as though it were not yet fully recognised.

Neon was discovered in 1898 by Ramsey and Travers, and the weight given to it was 22. This almost corresponds with our weight for meta-neon, 22.33 ; the latest weight given to neon is 20, and that corresponds within $\frac{1}{10}$ th to our weight, 19.9. From this it would seem that neon was examined in the later investigations and meta-neon in the earlier.

He says further on a probable *fourth* Interperiodic Group :

Thinking over the diagrams, it seemed to me likely that a fourth group exists, coming on the paramagnetic side, directly under iron, cobalt, nickel, just one complete swing of the pendulum after rhodium, ruthenium, palladium. This would make four interperiodic groups, and they would come also *periodically* in the table too.

I took the diagram for Osmium, and in a bar postulated only three columns for the first element of the new groups *i.e.*, one column less than in Osmium. This would make 183 atoms in a bar ; the new group then would follow in a bar, 183, 185, 187. Here I found to my surprise that the third postulated group would have a remarkable relation to Os. Ir. Pt.

Thus

Os. (bar)	245	less 60 = 185
Ir.	247	less 60 = 187
Pt.	249	less 60 = 189

But strange to say *also*

Ruthenium (bar)	132	less 60 = 72
Rhodium	134	less 60 = 74
Palladium	136	less 60 = 76

But 72, 74, 76, are Iron, Cobalt and Nickel.

So there does probably exist a new group with bars (183), 185, 187, 189, with atomic weights :

X = bar 185	atoms 2590, wt. 143·3
Y = 187	2618, wt. 145·4
Z = 189	2646, wt. 147·0.

They come probably among the rare earths. Probably also Neodymium and Praseodymium are two of them, for their weights are 148·6, 140·5.

ANNIE BESANT.

WEALTH.

Oft have I wandered when the setting sun
Breathed out a gold good-night along the hills ;
And in that gilded hour of respite won,
Strength was abroad to gird men's wavering wills.

Oft have I wandered 'neath the waning moon,
Where langourous lilies lie on latent lakes ;
And all the world is in a silvery swoon,
While Pain sinks down to sleep and Ease awakes.

Oft have I wandered when the diamond stars
Floated away on day-break's jasper sea ;
And blades of light like silent scimitars
Flashed through the bonds of Hope and set her free.

Earth brims with gold that knows no cankering greed,
Silver and jewels of the truest worth ;
Here, then, is more than all the soul can need ;
And yet the blinded millions die in dearth.



ECHOES FROM THE PAST.

CARL H. HARTMANN, ESQ., F.T.S.

*Range Nursery, Toowoomba,
Queensland, Australia.*

ADYAR, MADRAS,
8th January, 1883.

MY DEAR SIR AND BROTHER,

I duly received your favors dated 4th and 9th September, 1882. I trust you will kindly excuse me for not writing to you, but I was so busy that I have now *created* time, so to say, to answer you. As you must have learnt from the December *Theosophist* and the January No., we arrived here from Bombay on the 19th ultimo; much of our time was therefore taken up in preparing for the removal and then settling ourselves in our new home. We are not yet quite settled but we have begun business already. As regards books, etc., you wanted, I enclose an official letter of accounts.

I requested the Indian correspondent of Mr. P——, to allow him to show to you his letters, and he tells me that he objected only to Mr. P. showing them to strangers. He only desired that Mr. P. should first have his doubts cleared and then show all the correspondence to brothers like you—who are earnest and devoted seekers of truth. Many are the men, my friend, who take exoteric rites and formularies to be truths, and they suppose that whatever is written in any religious book is to be understood and practised literally.

And to be able to perceive the hidden truth there is but one way, *viz.*, by physical, moral, intellectual, and spiritual development and purification, so to strengthen the intuitive faculties as will enable them to penetrate at once to the substance. You speak about abstinence, but remember the article "The Elixir of Life" in the March and April Nos. of the *Theosophist* (Vol. III) well and study it

carefully. *It is no use to fast so long as you feel the necessity of eating.* The whole groundwork of spiritual progress then comes to this : *check your desires and learn to control your mind.* And if you will think over it a little you will find the rationale of the philosophy. The desires and the passions are, so to say, chains (*real magnetic chains*) which bind down the mind to these earthly, carnal enjoyments, and appetites. And he who wishes to rise superior to the *Māyā* which pervades this world must do so by breaking those adamantine chains which hold him a prisoner in this transient world. When these chains are once snapped, the cloud will be gradually swept away from off your inner sight, and your vision will be clear to perceive the truth. This is the grand secret of accomplishing the end ; but although said in these few words, it embodies a grand philosophy which unfolds gradually to him who rightly follows the path. No Guru will ever come to you ; pretenders you may find many, but a real Master we must approach and force our own way to. If by our irresistible and strong will-power, our indomitable courage, and our moral purity, we are determined, and set about to work in the right direction hinted at above, we cannot but *force* our way to a Guru, who *cannot* refuse taking us as pupils. Remember that the purer and more spiritual the man, the more sensitive is his heart to all pure attractions. If we therefore by our *iron Will* force our way, we touch the chord which cannot help taking us to the proper channel. For a clearer comprehension of what I mean, I cannot do better than refer you to the article, " How a chelā found his Guru," in the *Theosophist* for December, 1882, and my footnotes thereon. You are now too far advanced in age to be able to become a *practical occultist*. According to our Indian Rules, a chelā is accepted for practical occultism either at the second or third cycle of his age at the latest. This is no whim or caprice on the part of the venerated Masters ; all Their rules and laws are based upon a thorough comprehension of the hitherto unknown laws of nature, and a better knowledge of the Humanity which surrounds Them. Modern science even has found out that after each seven years the body of a man is entirely changed. You will thus perceive that for the body to be changed so completely within seven years, the process must be going on gradually all the time, and the new body that is thus formed is entirely of the man's own making, for this process of the *emission*

and the attraction of atoms is going on all the time. If therefore, knowing this secret, the man controls his desires and passions all the time, so that he will emit from himself those atoms that are not suited for his progress, at the same time giving them a good tendency so that they may not prove a nuisance to others, and if he attracts only those atoms which are suited to his progress, then the body he will have formed will be entirely his own creation, and he can use it in any way he likes. For the completion of this process seven years are necessary. You will thus see why the probationary period is fixed for seven years. It is no arbitrary rule, but the necessary condition exacted by nature itself. This is the reason also why the neophyte has always to guard self against self ; *i.e.*, he must watch all the time his desires and passions, so as to prevent them from attracting atoms unsuited to spiritual progress. When, therefore, the third cycle of a man's age is past, his vitality is, in the first place, expended in directions opposed to spiritual progress ; in the second place, his mind has been wont to run into channels which are inconsistent with psychical development and from which it is extremely difficult to turn it into correct grooves. Hence *chelās* are admitted and brought up from their young age. You yourself know the proverb that you can bend a young plant but not an old tree. Perhaps you will say that if *chelās* have to force their way to the Masters, how can children (for under twenty-one they cannot be properly called men) be expected to do what advanced persons find so difficult ? Here, then, my friend, remember that no one becomes an adept in one life. Before a person can have the privilege of being admitted as a *chelā* even, he has to pass through a succession of lives, and *prepare* himself *theoretically* for the task. I do not know but that according to western notions this may sound very strange ; but, nevertheless, it is a fact. The man has to study theoretically first, and develop within himself this germ of adeptship, before he can ever hope to approach the Secret Sanctuary in any capacity. Here then is the chance for you. *Live the life*, and prepare yourself for a future rebirth under more favorable and advantageous conditions and circumstances. Keep always in mind that a man spins his own web in which he entangles himself, and if these meshes press hard upon him they are all of his own making. The law of Karma—that Immutable Force of Nature—which governs the universe, is

strict and just as Justice, cannot but be strict and severe, and if we allow ourselves to be swayed by undesirable influences, we have to blame none but ourselves. Utilise this life of yours, then, for securing a happy future. By the means pointed out to you already, prepare yourself to perceive the truths which are not given to all to comprehend, and gain as much mastery as you can over the theoretical side, assisted by psychical development. This you cannot achieve better than by *realising* the grandeur and the intellectual eminence of the leading idea of our society, *viz.*, Universal Brotherhood of Humanity. The various theosophical publications must by this time have given you a glimpse of the fact that this idea is the first step on the ladder leading to the attainment of that most difficult of all accomplishments—Nirvāṇa. If you will thoroughly comprehend the germs of philosophy contained in that one idea, you cannot but try your best to promote and propagate it as far and wide as possible. Remember that humanity is but a part of nature, and to attain Nirvāṇa one must identify himself with nature and *through* humanity to thus merge into universal totality ; this you will see can be done only by a thorough comprehension and proper study of the sublime idea of Brotherhood. There lies the path then—identify yourself with nature through humanity, by means of the development of an unselfish philanthropic feeling and fitting acts, and thus mend your own future.

With best wishes and kind fraternal regards,
Ever your sincerely & fraternally,

DAMODAR K. MAVALANKAR.

“ If we throw a pebble into the water, the circle of a rippling wave expands from the tiny point where the pebble fell, and goes on in an ever-widening circle until it reaches the furthestmost shore. And thus it is with a thought sent out by the will. It moves in pulsating waves which vibrate through the highly refined ether, impressing other minds according to their receptivity and the power of the dominant thought set into motion.”

SCIENTIFIC NOTES.

MANY Theosophists are familiar with the statement in *The Secret Doctrine* (Vol. I. p. 541) that the sun is a great magnet. It is therefore interesting to learn that recent scientific discoveries tend to confirm this teaching. Prof. George E. Hale, of Mount Wilson Solar Observatory, has lately secured photographs of the spectral lines of sunlight which, according to Dr. Zeeman (the highest authority on such a matter), appear to be decisive evidence that sunspots are strong magnetic fields (*Nature*, vol. 78, p. 369, August 20th 1908). The deduction drawn by Zeeman from Prof. Hale's experiments is that in the centre of a sunspot there is a magnetic intensity of 6,000 to 10,000 units which is roughly about one hundred thousand times as great as the magnetic field of the earth, and, as the sun's mass is about three hundred thousands times that of the earth, it would seem that the magnetic fields of the two bodies have a ratio of the same order as their masses, which rather lends color to the idea that the force of gravity may have its basis in magnetism, and that the teachings of *The Secret Doctrine* in this respect may shortly be proved correct. Dr. Zeeman, in reviewing what he describes as Prof. Hale's splendid discovery, thinks it will eventually throw light on several outstanding problems of science.

It is well known that the variation of the earth's magnetism increases and decreases with the number of sunspots, and this discovery may ultimately give an explanation of this, but there will still remain the question as to what causes the marked variation of the number of sunspots. The cycle of sunspot variation passes through its phases in about eleven years on the average, and so far astronomers are quite at a loss to account for this. A recent investigation of Prof. Schuster (*Nature*, vol. 73, p. 378), however, throws a faint glimmering of light on the matter. For he finds that the somewhat irregular sunspot variations can be decomposed into three or more regular periods of 11.125, 8.344 and 4.768 years and these periods have a common multiple of 33.375 years thus :

$$\frac{1}{3} \times 33.375 = 11.125$$

$$\frac{1}{4} \times 33.375 = 8.344$$

$$\frac{1}{7} \times 33.375 = 4.768$$

It will interest Theosophists to note that these simple ratios of one-third, one-fourth, and one-seventh are well known musical ratios, and may possibly be one of the keys to the music of the spheres.

The larger cycle of 33·375 years corresponds rather closely with what is known as the Brückner weather cycle in which it is found that the character of the weather in each year roughly repeats itself every 33 or 34 years. It is therefore a cycle of recognised cosmic significance which may affect other things besides the weather, and since the history of the Theosophical Society passes through a critical phase every eleven years, or once in every sunspot period, one wonders if the larger period of 33 years may not in a similar way stamp its effects upon our movement.

From November 17th, 1875, when the Theosophical Society was founded to April 3rd, 1909, is exactly 33·375 so that we are just at the close of the first of these great cycles in the Society's history and the next Convention at Adyar will be the last embraced by this period.

The first eleven years of the new cycle will carry the twentieth century into and out of its teens, and, if I mistake not, there is some prophecy by H.P.B. that this period would be marked by discoveries that would prove the truth of *The Secret Doctrine*.

It is further of interest to note that in April, 1909, when the new cycle commences, our President will be about commencing an important tour in the West, when she is expected to visit both Europe and America. Let us hope that in this new cycle the Blessings of the Masters may be upon the Society and the Society's President, as it was upon the two Founders thirty-three years ago.

G. E. SUTCLIFFE.

CHURCH CONGRESS.

The Church Congress, which opened on the 6th of October, was this year held at Manchester. A more than usually vital interest was given to its discussions by this fact, for not only is Manchester the birth-place of the great contest between Capital and Labor, but it is to-day in the grip of what promises to be a prolonged industrial struggle. The route of the opening procession was lined by crowds of the unemployed, whose faces, in too many cases, bore traces of the privations they are now experiencing. It could not but be apparent to all thoughtful onlookers that the Church of England is face to face with a necessity more urgent than the remodelling and

readjustment of creed or rubric, the poignant necessity of taking the lead in the questions that affect not the spiritual only but also the moral and physical welfare of the Nation, and of upholding the Standard of her Master amid the turmoil of passion and self interest which ever tends in human society to obscure the higher issues involved.

There were throughout the Congress evidences that the speakers were alive to this necessity, the Bishop of Manchester, in his Presidential address, dealing at considerable length with the question of Social Improvement.

A crowded audience listened to what was universally admitted to be a statesmanlike summary of those causes which have led to the most pressing of the social problems confronting the nation at the present moment. During the Congress, Meetings were also held for the consideration of such important subjects as "The Moral Problems of Industry and Commerce," "The Conditions of Factory Life," and "The Method of dealing with Poverty."

In a debate on "Socialism," opened by the Archbishop of Melbourne, the speaker struck the same note as that sounded by our President in her recent utterances with regard to New Zealand and Australia; dwelling upon the need for a deeper recognition of the spiritual underlying the material, and of the Ideal behind the actual he urged that the ideal of the Christ: "I am among you as he that serveth" should be more widely inculcated than at present.

As was the case at the Congress of 1907, the awakening among the great Religions of the East was dwelt upon, the Bishop of South Tokio laying stress upon the fact that a movement of which Christendom was hardly aware, but which he characterised as "the religious invasion of the West by the East," was now in process and might in time be prolific of "portentous results"!

"The Education and Care of the Young," "Canon Law," and the "Dearth of Clergy" also came within the scope of the Congress; but the subject which raised the most discussion was that of Biblical Criticism. Professor Burkitt gave an exceedingly able paper in which (although he discarded much in the teachings of S. Paul which the further insight given by Theosophy enables the student to retain) he maintained the position (which is again one taken by Mrs. Besant,) that the days of external authority in matters of religion are gone by—"whether the authority be Pope, book or creed." He finely put it that the true mission of criticism is to destroy ancient forms in order that

the living Truth embodied in them may be free to express itself in higher ones ; and concluded by the opinion that the real danger of the churches is not criticism from without, but the inward lukewarmness, and disloyalty to the spirit of the Master.

On the whole it may be gathered that the note of the Congress was a vivid realisation both of the opportunities lying before the Anglican Communion and of the possibility of failure in carrying them out. The Bishop of Gloucester quoted in a sermon the saying of Cecil Rhodes : " The Church of England doesn't interest me ! " as exactly describing the attitude of men of the world in general. Comment is needless further than to say that when one of her chief dignitaries can dare to make in public such an admission, it may be taken as indicating that the Spirit of true Self-knowledge, which regenerates, constrains and compels, is once more moving on the face of the waters.

E. M. G.

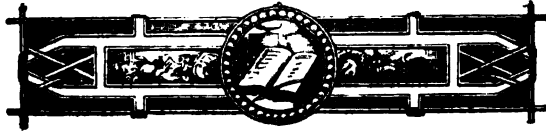
UNIVERSAL LOVE.

If it was given me to ask one blessing,
To crave one gift from the great powers above,
I would bend low and in a deep appealing
• Beg for full consciousness of universal love.

Sometimes the wrongs of earth seem so appalling,
The curse of birth almost makes death a bliss,
Hearts ache and break, and life seems hopeless striving,
And right and love are hid in human mist.

We need a sense of universal justice,
To lift our life to where it soars and sings ;
We need a consciousness as high as heaven,
To see all life as Love—all men as Kings.

X.



THEOSOPHY IN MANY LANDS.

RUSSIA.

The third Russian Theosophical Convention was held in Kief. It opened on the morning of the 21st August, with a Te Deum in the old Russian temple of Sophia. At 2 P.M. the business meeting began. Mlle. Nina de Gernet was elected President of the Convention, with Mr. Nicolos Pissareff (delegate of Kaluga) Vice-President. During two days the rules were discussed and worked out. At last they were unanimously passed, to be submitted for confirmation to the President of the T.S., and, if possible, to be legalised by the Government. The first Council was elected : Anna Kamensky, Margaret Kamensky, Cecile Helmboldt, Konstantin Kudriawtzeff, Dmitry Stranden, Anna Tilossoff, Helene Pokroosky, for three years. This was done in order to begin the work at once, without convoking a new Convention, when the Society is legalised.

The third day the Convention discussed the situation of Russian members attached to foreign Sections and accepted the proposal of Anna Kamensky to ask the President of the T. S. to allow such old members to remain in foreign Sections, on entering our Section with a consultative voice, or to be members with all rights here, remaining in foreign Sections with a consultative voice.

Mlle. de Gernet made a speech on the work and mission of the Slavs and suggested some work on Russian lines.

Papers on H. P. B. (Preface to the *Voice of the Silence*) by Helena Pissareff, on the Upanishats by Mr. Radetsky, on Job's trials by Mme. Olga Forsch, on Enthusiasm and Fanaticism by Anna Kamensky were read.

The Convention was closed by some words from Anna Kamensky, who spoke of the importance of the step taken, and of the deep spiritual work that ought to be done in every theosophical centre to help the movement. She suggested that such earnest work could be done only if it were carried on in harmony with occult laws, the law of silence, the law of rhythm, and the law of love, which govern such work.

The Convention rose with a general feeling of brotherly affection and enthusiasm.

In the evening Anna Kamensky delivered a semi-public lecture on the main teachings of Theosophy, and on the next day Mme. Alexandra Ounkosky delivered one on her theory of colored sounds, with beautiful musical illustrations.

All the delegates were hospitably entertained by Kief members, and all meals were taken in common, as though we all were as one large family.

A. K.

HOLLAND.

The formal and solemn opening of our new E.S. building, on the grounds behind the well-known Headquarters at Amsteldijk 76, took place a few days ago. The plans for the building^{*} were prepared by the famous architect de Basel, and the construction was in the hands of Mr. C. Hoen and his son, all members of the Dutch Section. It is a pleasing idea that all the chief workers were members of the T. S. and that we had no need to resort to outsiders. The exterior of the building resembles a village church, and consists inside of two rooms, each capable of holding about 200 persons. One room is painted blue, the other white, and they run into each other. A great many people were invited besides the E. S. members, and a photograph was taken of the building and all the visitors. Mrs. Windust, who is remarkably well and strong again, spoke beautifully. Also Mr. Meuleman, the son of Mrs. P. C. Meuleman, gave a short address. It was a grand occasion and everything went off splendidly. At the end of the ceremony several vocalists gave us proofs of their capabilities. The only thing to be regretted is, that the building, which is so beautiful, is only a temporary one and will have to be demolished at the end of about ten years. But that will be one more spur to work hard for the erection of a permanent one. The building was undertaken by the P. C. Meuleman-Institution, and the shares to the amount of £1000 were taken by about 24 people (do not imagine that they are all rich members, they are not), and many members have added their mite to defray the further costs.

Mrs. Windust had just returned from a "tournée" to all the Lodges and found everywhere great devotion and earnestness, which promise much for the coming campaign, which will commence with the first extra Convention on October 11th at the Hague, when there will be debates on "Theosophy and the Social Question." In the evening there will be a public lecture by Miss Dijkgraaf on "The Wisdom of the Ages," while there will be a social gathering in the afternoon at 4 o'clock. The Hague Lodge will act as host and members will unite

at a common board. It is hoped that this innovation will tend to strengthen the already existing bonds between individual members, as there never is a better chance for friendly exchange of opinions than at a table.

H. J. v. G.

SOUTH AFRICA.

Since April last 46 new applications for membership in our Society were received, also two applications for a Lodge Charter. This is the physical result of a growing interest in Theosophy. Several new centres of activity were thus created, as, for instance, in Kimberley, Greytown, and Inchanga (Natal), and Germiston (Transvaal), in which latter town the rapid growth has already resulted in the formation of a new Lodge.

Circumstances have also made it advisable to form a second Lodge in Pretoria, which, it is hoped, will be the means of reaching and influencing a larger number of people than was the case hitherto.

Further, a large number of theosophical books are being sold to strangers. This is a very good token, especially with a view to our future public work. The number of lecturers is very limited and the labors are chiefly confined to study classes, which are regularly attended by a steadily growing number of enquirers, among whom are many school teachers.

Among the members themselves there is an increasing number who are endeavoring to live Theosophy, and it is especially to these that a great part of our work is devoted, as the forces, thus generated, seem to promise a beautiful future. Africa's kârmic tide seems to have changed, and with that change a new era has opened. It may not be noticed by the public at large. Yet the fact seems almost visibly imprinted upon every face one meets. And it is especially with a view to the coming events that the few want to prepare, ready to sacrifice *every thing* in order to produce the forces needed by the Masters.

H. D.

NEW ZEALAND.

Since my last, two events of interest have to be noted. The H.P.B. Branch at Auckland has decided to take a two-storied house on a five years' lease. It is able to do this owing to the generosity of the owners, the Misses Hoffman, who, though not members, are interested in our work. These ladies have largely reduced the rent, and given further concessions which have been of the greatest help to the Executive. The new building is in a main street, with a double shop-front

which will be used by the Book Dépôt. The remainder of the ground floor will be turned into a lecture Hall, to seat over 200 people. On the floor above will be a large Branch room, and rooms for the Section Office and the General Secretary. At the Branch meeting to consider the question of moving over, £35 were subscribed by those present within a quarter of an hour, and the greatest enthusiasm was shown. This Branch is a very progressive one. Four years ago it entered its present rooms with twelve members, and it leaves this month with ninety-two.

The second event is the formation of a new Branch. Miss Christie, one of our two organisers, went to stay with a member, Mr. Allison, in Dannevirke. She gave a series of lectures and, as a result of her work, several new members have been enrolled and a charter applied for; nine members have signed the application. This is the second new Branch this year in the formation of which Miss Christie has taken a leading part, and last year she formed one in the South Island before she was officially appointed organiser. It may interest other Sections to know how we manage to keep two organisers at work. The Section has always had difficulty in making the two ends meet, but last year it decided to appoint a member to visit all the Branches, and lecture, hold classes, and meet enquirers. They were unable to offer a salary, but set aside a certain sum for travelling purposes. Each Branch is responsible for giving the organiser board and lodging during her visit, and also for paying for halls and advertisements. At the last Convention, Miss Christie offered her services as a second organiser, and it was decided to divide the travelling fund between the two officers. As the Section grows, it is hoped to be able to give future organisers sufficient money to enable them to visit places, where there is no one who can entertain them. At present they have to be content with going to stay with sympathisers, but both feel that there is very much ground which ought to be broken. We have flourishing branches in many places of only a few hundred inhabitants, and wish to work the country districts more thoroughly. Since January, over a hundred new members have joined. This is the largest increase we have yet had. Mrs. Besant's visit has given the movement a strong impulse forward, and infused new life into members and Branches.

The President of the Dannevirke Branch is the owner of a paper, and will give a theosophical column every week. This is the third paper which gives us space regularly.

K. B.

CEYLON.

On the 23rd of October Mrs. Higgins, returned to Ceylon, after her Holiday in Europe, much benefited in health. She was welcomed by a large circle of friends and pupils. On the voyage out, she, by special request of her fellow-passengers gave a lecture in German on "Ceylon—Past and Present" illustrated with lanternslides. A collection was made at the end of the lecture, on behalf of the Funds of the Widows and Orphans of Nordentscher Lloyd Steamship Company, to which the SS. *Prinz Ludwig* belonged. Among the passengers present was Mr. P. Frendenberg, German Consul of Ceylon, who congratulated Mrs. Higgins on the success of her lecture.

At Genoa, Mrs. Higgins met a number of Theosophists, among whom were Mrs. Cooper-Oakley, Mrs. Russak and Miss Renda as also Mr. Leadbeater, Dr. Penzig and others.

On the 1st of November, the Hope Lodge, celebrated its eleventh anniversary. It was a very pleasant function and became the pleasanter when each of the members was called upon to speak a few words of our leaders past and present, and thus grateful and loving thoughts were eloquently sent forth to H.P.B. ; Colonel Olcott ; W. Q. Judge ; Annie Besant ; A. P. Sinnett ; C. W. Leadbeater ; Mead ; Keightly ; etc. The following are the officers for the year 1908-9 : President, Mrs. Musæus-Higgins, Vice-President, P. D. Khan, Esq., Treasurer, Miss S. Pieters were re-elected. H. W. Hill, Esq., was elected Secretary and Librarian.

A short sketch of "the Rise and Growth of Theosophy" in Ceylon was read, and the proceedings of a very enjoyable anniversary meeting terminated in the evening by the members dining together as the guests of the President. The Lodge has *framed a new syllabus*, which includes a study class for three afternoons a month. The text book for study, in the present course is *An Introduction to Yoga*, Mrs. Besant's Benares Lectures for 1907. We rejoice to say, that at a meeting of the Hope Lodge, recently held, it was unanimously resolved to ask our dear President, to invite Mr. C. W. Leadbeater, to join the Society. That active apostle of Galle, Mr. F. L. Woodward, is determined not to let the grass grow under his feet. In these pages, we have, before this, chronicled his activities to secure a site and erect buildings for the Mahinda College, and it is pleasing to record to-day, that he has succeeded in so short a time in building a spacious and solid Hall named after Colonel Olcott, of Blessed Memory. The

"Amarasooriya Hall" will soon be an accomplished fact and the Buddhists of Matara will have a Hall named after them ; thus the Mahinda College will stand on its own grounds, *free of all incumbrances*, thanks to our Mr. Woodward and Mr. Amarasooriya.

Speaking of the subject of the educational work conducted by members of the T.S., it strikes me that such practical work, to shape and mould the character of the rising generation, is a question of supreme import. Workers like Mrs. Higgins and Mr. Woodward of Ceylon ; Miss Kofel of Adyar ; Dr. Richardson, Miss Arundale, Mr. Arundale, Miss Palmer, all of Benares ; Mr. Moore and Miss Gmeiner of Delhi, and others, are doing most noble work. They have thrown their whole hearts and souls into their duties, and they have identified themselves with their work and the Theosophical Society. They are truly a most valuable asset of the country in which they work, and of the T.S. too. The question of replacing them by others, in case of illness, furlough, or death, is equally important, so as to uninterruptedly continue their work. It has been found, so far, that it is a difficult matter to secure the services of equally trained and well-balanced men and women to fill in a gap even temporarily, who will work with that cheerfulness so characteristic of those above mentioned, in countries which they have adopted as their homes, and among a people to whose manners and customs they so beautifully adapt themselves. There are some members of the T.S. who are willing to come out. Some of them have, at the back of their heads, such ideas as the quest of the Masters, as if They are to be picked up in every corner of India, and to use up the whole time in meditations and dissertations. Most excellent as those ideas might be, practical educational work is much impeded by such students ! And to such volunteers—"Halt" we say. But to those members who really wish to work—for the sake of the work—unmindful of all other considerations, we say : "Come." To the latter, it would be well to mention, to first get a training in the Schools of their local centres, before they come out to the East. If, say, one member from every Lodge should make up his or her mind to join the Educational movement of the Society in India, Ceylon, or anywhere else, we soon will have *qualified* helpers to co-operate with the pioneer workers, and thus help to continue so useful a work as the training of the young. It is more rational, I believe, to think then that the Masters will find them, instead of their trying to find the Masters. Will any member respond ?

H.

INDIAN SECTION. BENARES.

The principal event of the last month has been the resignation, through failing health, of the General Secretary, Bābu Upendranāth Basu, who for fourteen years has been the life and mainstay of the Section, giving to it all his best thought and energy, sparing himself in nothing, guiding it through many vicissitudes, both of good and ill. It was hoped that after six months' rest and change and freedom from the many cares attendant on the management of so large and important a Section, he would have been so far restored to his wonted health as to be able to resume his position ; but though he derived much benefit from his stay in Kashmīr, it became evident, on his return to the heat of the plains at the end of September, that he had not the strength needed to carry on the onerous duties of General Secretary; he has therefore been reluctantly compelled to resign his charge. The news of his resignation will be received with general regret throughout the Section ; his wise and kindly counsel will be greatly missed both in public deliberations, and in the more private advice and assistance which he has ever been ready and willing to give to all who asked it. Pending the appointment of a successor in the office, the powers and duties of General Secretary pass into the hands of Mr. K. Nārayansvāmi Iyer, Joint General Secretary.

The President left Benares on the evening of October 25th, after a very busy month, filled full with many and various activities ; during her absence the members resident at Headquarters are endeavoring to carry on the work and to keep up the interest as far as possible, with the result that the meetings are well attended and show no lack of enthusiasm. Great preparations are now going on at the College in connexion with the expected visit of the Viceroy at the beginning of December, when we hope once more to have our President in our midst, as she will be returning at the end of November in order to be present on the occasion.

We have this month had the pleasure of welcoming back Miss A. J. Wilson, who has returned from a visit to Europe during the summer months, and is now resuming her work in connexion with the E. S. and Girls' School. Miss Lilian Edger returned in the last week of October from visits to the Branches at Lahore, Saugem and Saharanpur, and on November 25th she expects to leave for a visit to Nagpur during the coming exhibition.

Reports have been received of the meetings of the Central Districts and the Gujerāti Federations, which seem to have been successful gatherings, though we are sorry to read of the former that it has not yet been able to take up any practical work as a body, which would appear to be one of the objects of a Federation. A Tanjore District Theosophical Conference has recently been established to meet four times a year, for the discussion of theosophical subjects.

M. J.

OUR CONTEMPORARIES.

THEOSOPHICAL QUARTERLY. * (October.)

Mr. Charles Johnston translates the *Māṇḍūkyaopaniṣhaṭ*, and also Gaudapaḍa's Poem thereon, dealing with the four states of consciousness, the natural, psychical, spiritual and divine. Gaudapaḍa lived shortly after the time of Gauṭama, the Buḍḍha, and may be identical with Paṭañjali, according to a southern Indian tradition. His poem forms a philosophical background for the Yoga Sūtras, but is by no means so difficult. The life built up by Vaidik teaching is, in turn, the background of the poem, and the poem is followed by the Sūtras, the essence of practical transcendental psychology. The higher stages of consciousness should only be sought when the moral nature has been trained by religion, and the intellect has also been strenuously developed and disciplined, for without an intellect, clear, crystalline and powerful, practical transcendental psychology is unattainable. The Poem and the Upaniṣhaṭ have been commented on by Shaṅkara, who gives many luminous illustrations of the relation of Māyā to the real : "The world-illusion is like a robber, imagined by the belated wayfarer, who sees a post in the twilight. When he sees that it is really a post, and no robber, it cannot be said that the robber has come to an end. There simply was no robber."

Other Contents : Notes and Comments ; Martha and Mary, Jasper Niemand ; Christianity and the Churches ; an Indian Legend, F. A. Bruce ; The Elder Brothers, Archibald Keightley ; The Religion of the Will, Charles Johnston ; The Hindū-Aryan Theory of Evolution, Katharine Hillard ; The Religions of Japan, Janet E. Runtz-Rees ; Joan of Arc ; On the Screen of Time ; Theosophy and the Problem of Poverty, John Schofield ; Reviews ; Questions and Answers.

* Theosophical Society, 159, Warren Street, Brooklyn, N. Y., U. S. America.

THE OCCULT REVIEW. * (November.)

In "The Hermetic and Rosicrucian Mystery" Mr. A. E. Waite asserts the existence of a secret tradition in the West, which is veiled under physical symbolism, concealing the Great Mysteries. The man who would become an adept must follow holiness for its own sake, and not for the powers connected therewith, and all true mystic growth must be from within outwards. The mystic side of Alchemy, and the body of tradition called Rosicrucianism are the two higher paths ; in the first, the Hermetic, man is a triad when he sets out on his quest ; he becomes a duad, and finally a monad ; the mystery which in Christianity is behind the symbols of bread and wine, is the same mystery as is behind the transmutation of the alchemists ; in both is the communication of Divine Substance, in both the elements are accidents. In Rosicrucianism the life dies in manifestation, in order that the life of the manifest may be ensured.

Other Contents : Notes of the Month ; Coincidences and their Meaning, L. I. Gilbertson ; Demonology ; A Study of Lafcadio Hearn, Bernard O'Neill ; The Car-driver's Story ; Reviews ; Periodical Literature ; Delineations.

THE INDIAN REVIEW. † (October).

An article on "Indians in the Transvaal" by J. L. Bahan, exposes the treatment inflicted on Indians by "perhaps the most stupendously ignorant race among the white races." The domineering attitude assumed by South Africa is without parallel in British history, and is giving rise to the gravest dangers. In 1862 Natal entered into an agreement with India whereby Indian labor was imported under an indenture for five years ; after that the Indian was free to return to India or remain in South Africa with the rights of a citizen. Indian labor turned the barren wastes of Natal into a garden, and some 40,000 are living in South Africa. During the war, they formed a hospital corps, Mr. Gandhi and Mr. Nazar served as doctors, and Mr. R. K. Khan captained the stretcher-bearers. They went under fire, served through the siege of Ladysmith, supported themselves entirely, and were praised and decorated by the Imperial Government. A constitution was granted to the Transvaal, and the Boers set upon the Indians, and devised trick after trick to drive them out of the

* William Rider and Son, 164, Aldersgate Street, London, E. C.

† G. A. Natesan & Co., Esplanade, Madras.

country. But for the Indians' self-control and law-abiding nature, there would be revolution. It is said that Africa is a white man's country, that the Indian is insanitary, and that he is a dangerous rival in trade. The answer is that the black millions of Africa cannot be suppressed by five millions of hybrid whites ; that the Indians' religion is based on sanitation, while the Boers do not know its elementary laws ; that the Indian trade depends on Boer support. The policy is ungenerous and unmanly, and must fail.

Other Contents : The Industrial Problem, N. P. Rau ; The Congress and the New Constitution, Rai Bahādur R. N. Muḍholkar ; Education : then and now, K. M. Jhaveri ; A Marine Biological Station for India, V. Narasimham ; The Golden Law of India, A. F. Khabardar ; A Fragment on Education, Professor J. N. Fraser ; An early Governor of Madras, H. Bruce, The School-Leaving Certificate, P. Shankunny ; Rāmanujāchārya, T. Rajagopālāchārya ; Bābu Surendranāth Banerjee ; Current Events ; The World of Books ; Topics from Periodicals ; Utterances of the Day, etc.

MODERN ASTROLOGY.* (November.)

The " Signs of the Zodiac analysed," by Isabelle M. Pagan, deals with Scorpio, whose true spirit is Mars as destroyer and regenerator, the Shiva of the Hindū ; the " Dance of Shiva " brings out the regenerative idea ; attacked by the forces of evil incarnate as a serpent, He twists it round His neck as a glorious necklace ; the tiger becomes His mantle ; the misshapen dwarf a platform to dance on, " trampling hideous hate under foot, and making of it a stepping-stone whereby we may rise into the realms of love and joy and beauty." Self-mastery is the typical virtue of the son of Scorpio, and he should dominate the forces of nature, as well as disease and death. Strenuous effort, heroic endurance, breaking down opposition, are the stern joys of his life. In love and friendship he is intense and exclusive, in nature taciturn and reserved, stern and proud. A small boy showed the Scorpio element when rashly threatened with hell for some childish misdemeanor : " God may burn me if He likes ; but He'll never make me cry." Goethe and Milton are types, as are Napoleon I., Victor Hugo and Sir Richard Burton.

Other Contents : The Editor's Observatory ; The Varley MSS. ; A Human Document ; Answers ; Letters ; Notes ; etc.

* L. N. Fowler & Co., 7, Imperial Arcade, London, E. C.

THE THEOSOPHICAL REVIEW.* (October.)

"The Deathless Race," by Mr. G. R. S. Mead, remarks that the minds of men are turning to the thought of the birth of a new race, and some are looking for the coming nation in Japan, others in Russia, in the United States, in Ireland, in Poland. Some greater happening, however, seems to lie behind these hopes, though the notion of the birth of a new race is one of the signs of the times. But the greater thing is the reality of a Deathless Race, not confined to any nation, but scattered over the world, the sons of which are free from birth and death. The preparation for birth into this race is the wise cultivation of the moral nature, for morality is the self-preparation and self-conception whereby the man brings himself to birth in the Deathless Race. Wisdom is the divine Mother, and God the Sower of this "ineffable Race of perfect men," and those who have scaled the degrees of discipline migrate, says Philo, "to this Incorruptible and Perfect Race, receiving a lot superior to their former lives in Genesis."

Other Contents : On the Watch-Tower ; Two Dreams of Memory or Fiction—which ? M. Charles ; The Supremacy of the Will, C. B. Wheeler ; The Scourge of the Spirit, Michael Wood ; More about the haunted dwelling in H—shire, A. F. I'Anson ; Yaroslav the Wise, N. de Gernet ; Resurrection, J. H. Cousins ; The Pang of Relativity, F. Sedlāk ; Libra, Florence Tucker ; A Magic Ceremony in Dream, A. W. Noyes Lewis ; The Revelations of B. Angela of Foligno, A. A. Wells ; Pre-Adamite Man, H. Proctor ; Sound, Light and Thought, E. H. C. Pagan ; A Weird Experience, W. Taylor Lowen. Correspondence ; Reviews and Notices.

In its November issue, the *Review* has an interesting article on "Babai Philosophy and Reincarnation," by Arthur Outhbert. Babai Philosophy does not admit the common idea of reincarnation. It starts with the affirmation of one Cause, and sees in phenomena but the apparent re-adjustments of this Cause to outer changes. There are various planes for the support of individuals ; the physical plane is the starting place for the individual, and the soul, as it progresses, is translated from one plane to another. The astral body is in chemical combination with the physical during life here, and only becomes objective on the astral plane on its chemical disunion from the physical body. No return to physical conditions is possible. The function of matter is the formation of centres of consciousness in

* Theosophical Publishing Society, London.

Universal Spirit, and these become the seats for the manifestation of divine attributes. Individualisation has a beginning, but, as its object is to realise and manifest God's attributes, it will never end.

Other Contents : On the Watch-Tower : The Tree of Life, E. R. Innes ; Modernism, by A.A. Wells ; The Child's Sight, Michael Wood ; The Mandeian Book of John the Baptist, A. L. Beatrice Hardcastle ; Mystic Cosmogony, G. R. S. Mead ; To the Mother of the Worlds ; Magic—White and Black, Lucy Bartlett ; Some Notes on Shelley's "Witch of Atlas," L. N. Duddington ; The Day of Small Things ; The Quest, M.M. Culpeper Pollard ; Hermes : God of Wisdom, H.S. Green ; Flotsam and Jetsam ; Queries and Notes ; Correspondence ; Reviews and Notices.

THE METAPHYSICAL MAGAZINE. * (September.)

Dr. Alexander Wilder writes on "The City of Mind," telling how a festival was being celebrated in Athens, and Socrates, after his wont, began to ask questions, and the discussion turned on an ideal City ; education for the future citizens is of supreme importance, and education should bring out the inborn faculties so as to fit each for his best work hereafter ; the after-death life should be praised, and noisy lamentations in grief and boisterous laughing in joy should be checked, as unbecoming for a man. Reading should be carefully selected for the young, and noble examples should encourage imitation. Sensual pleasures and undesirable practices connected therewith should be avoided, the body should be trained, and diet should be plain and simple. Lawyers and doctors should be rarely needed, for to evade justice is disgraceful, and the body is cured by the soul. The rulers should be the elder citizens, who had received a liberal education ; the younger and less educated should obey. There should be four great classes : the learned, the guardians of public order and defence, the merchants, the proletariat. Each should take his place in the class for which he is fitted by nature. The just man is like the perfect city, right reason being the ruler, whereas in lower types the inferior principles usurp rule.

Other Contents : The Poetry of Byron, C. G. Oyston ; The Pathway House, B. McLean ; Joy, A. B. McGill ; Dept. of Psychic Phenomena ; Dept. of Metaphysics ; The World of Thought ; Reviews.

THE MODERN REVIEW. † (November).

In "Buddhism in Bengal," Mr. Akohay Kumar Maitra disposes of the idea that "Buddhism was expelled from eastern India by fire and

* Metaphysical Publishing Co. 500, Fifth Avenue, New York, U.S.A.

† Modern Review Office, 210-3-1, Cornwallis Street, Calcutta.

sword." Bengal was a nursery of the Mahāyāna School, and for a while was ruled by Buddhist Kings. When they were supplanted by the Sena dynasty, the chief of whom was Lakṣhmana, he favored a great Buddhist scholar, and a grant of his is still extant which speaks of free land "given to the God Buddha-Bihari." Buddhist images, Chaiṭyas and Stūpas are found throughout north Bengal without any marks of injury, and it appears that Buddhism was assimilated by the Hindū revival, the Buddha being accepted as an Avatāra.

Other Contents : National Literature and Art, C. F. Andrews; Color Line in the U.S.A., Saint Nihal Sing; The Yellow God, H. Rider Haggard; King Edward's French Ancestress, Barbara de Courson; Political Issues in the Presidential Election, U.S.A., D. Datta; How shall we meet the policy of Government? R. G. Pradhan; etc.

SUNSET ON THE ADYAR RIVER.

What golden glory from the heaven is shed !
 And thou, O Adyar ! in thy quiet bower
 Dost hold it gleaming for one peaceful hour,
 Where trees and lawns give it a balmy bed.
 How Sunset runs in colors gold and red,
 And pours them down on earth in such a shower
 That gives the river and the sea a power
 To look one with the skies that shine o'erhead !
 How heaven and earth this rare Tranquillity
 Share like twin-sisters, one in Nature's Car !
 And Adyar dreams that calm Eternity
 With her surrounding landscape like a star :
 The night comes down : O Sunset ! if it be,
 Can brilliant morn be waiting then so far ?

A. F. KHABARDAR.

REVIEWS.

THE LIFE OF JOHN DEE, *

One of the oldest Members of the T.S., the Rev. W. A. Ayton, has translated from the Latin of Dr. Thomas Smith this life of the remarkable and learned man, who has left behind him so strange a record. Of Dr. Dee's eminence in Mathematics, Astronomy and literary knowledge there is no doubt; but his researches into the occult side of nature, into Astrology and Alchemy, and his dealings with Elementals, brought him into great disrepute among the orthodox of the sixteenth century, and that disrepute is reproduced in Dr. Smith's account. His splendid Library and Laboratory were pillaged by a furious mob—as were Dr. Priestley's later—and he fell under the ban of sorcery. He was, by the confession of his enemies, a man of noble life and gentle manners, just and wise; the only thing alleged against him, outside 'sorcery,' is an immoral relation, commanded by the 'spirits' and strenuously refused by him until, at last, he yielded, believing it to be divinely commanded. John Dee may fairly be regarded as one of the wise of the past, living amid a superstitious and bigoted generation, and hated because he was ahead of his contemporaries. Posterity will do him justice.

A. B.

THE WEDDING SONG OF WISDOM. †

This is another of the delightful series of "Echoes from the Gnosis" with which Mr. Mead is enriching the theosophical world. It deals with the Mystery of the Sacred Marriage, the mystical union between God and the Soul, whether the world-soul, or the man-soul, between Reason and Intelligence. The Wedding Song itself is very beautiful, commencing:

The Maiden is Light's Daughter;
On her the King's Radiance resteth.
Stately her Look, and delightsome,
With radiant beauty forthshining.

Most ancient of Myths, and yet ever new in realisation, is this mystery of the Marriage supernal, which makes even its earthly reflexion a sacrament.

A. B.

* By Dr. Thomas Smith, trans. by W. A. Ayton. Theosophical Publishing Society, London and Benares.

† By G. R. S. Mead. Theosophical Publishing Society, London and Benares.

TWO BOOKS ON SPIRITUALISM.

*An Occultist's Travels** is too sketchy and scrappy to be pleasant reading. One feels as though Herr Reichel had merely dotted down notes from a diary, and had not taken the trouble to amplify and recast. There is the material for an interesting book, rather than the book itself.

Dark Corner† is a story written to discredit Spiritualism. A remarried widow thinks that she meets the spirit of her deceased husband at a *séance*, and the effect of repeated meetings arouses distaste for her second lord. An accident happens to the latter, and his remorseful spouse nurses him back to health, and travels with him to India. Here the husband gets into the toils of an Indian sorcerer, and various strange, but not incredible, things happen. Finally the husband is murdered by a disreputable Indian running amok, who had been driven mad by the sorcerer, and the original deceased husband turns up, not deceased, and remarries his own and the other man's widow.

A. B.

SPIRITUALISM. ‡

This is a very interesting narrative told simply and well, and is honest and outspoken. The book, neatly got out, is worth a perusal and the ring of candor and earnestness running throughout enhances its worth. It embodies the personal observations and experiences of the writer in the domain of Spiritualism, and as he has been in touch with it for 30 years, his pronouncements carry a certain weight. "Educated in the school of senses, rather than in the school of imagination," Mr. Robertson "wandered for years, without finding a permanent home where faith and reason might lie down together in unity," till he came to Spiritualism, in which he remains to this day. To him it is the *summa summaram* of knowledge, satisfying head and heart.

Spiritualism has a certain amount of truth, no one can deny. Theosophists know, what perhaps most of the Spiritualists are not aware of, that it originated from a source worthy of respect, and if Mr. Robertson would strenuously seek the *real* identities of some particular members of the "Indian band to whom we were introduced" in Glasgow,

* By Willy Reichel. G. A. Natesan & Co., Madras.

† By K. E. Penny. G. A. Natesan & Co., Madras.

‡ By James Robertson. L. N. Fowler & Co, London.

and who produced such wonderful phenomena as he records on pp. 21-24, he perchance will get some clue, provided he is intuitional enough and shows the courage of putting aside the preconceptions and prejudices he has for Theosophy, and rises above "the old spirit which ruled the enemies of Galileo and Bruno" he speaks about. He protests against "the dogmatism of priestcraft" and "the dogmatism of materialism", but if he conquers his peculiar dogmatism of Spiritualism and goes in search of Truth, he might yet succeed in recognising "the oriental and historical people" and "some of those Indians who seem to have a mission."

Spiritualism, like every fighter for Truth, has a romantic story and the chapter on "Storm and Peace" gives us a glimpse thereof. It had to do a certain work in the world, *viz.*, to become one of the factors in giving a death-blow to materialism, and this was done. Its present function is not exactly the same. It is more to convince the scientific world of deeper problems of psychology, and make way for an authentic science of the borderland. In the fitness of things, therefore, a new phase was introduced, and we cannot agree with the author in his effort at lowering the value of psychical research. Investigations in Spiritualism are only justified for the sake of gaining fresh knowledge of nature's laws carried on by experts with care and precision; and the less the generality of people rush in to the dangerous domain of mediumship and spirit-invocation, the better it would be. We cannot sympathise with the Spiritualism that seeks to demonstrate the facts that spirits "by utilising the forces at their command, have been able through the tiltings of a table, or rappings on a solid surface, to convey messages to the earth-dwellers. When other conditions are presented, they can use the organism of the person in the body to tell out their story—a story so complete and authentic that only those whose mentality is befogged can read in it anything else than spirit action." The phenomena of psychical researchers explained and expounded upon the basis of true philosophy is what is necessary, and we are one with Mr. Robertson when he says: "Phenomena without a rich philosophical setting would soon pall." Spiritualists would serve their cause better if more books of the type of *Nature's Divine Revelation* by Andrew Jackson Davis were brought out. When true philosophy finds a home amongst them then, remarks such as the following will cease to appear: "Look where we may, it is hard to find evidence of any revelation to man other than that which is in our midst to-day. We do not belong to the dotage and decay of the

world. Our reverence for the past is just in proportion to our ignorance of it." How strange it sounds, coming from the pen of a friend and great adorer of Gerald Massey, the writer of *The Natural Genesis*.

Has it not struck the author that nowadays among the ranks of spiritualists are not found those striking phenomena of the early seventies and eighties? Whither has retired the mysterious "Imperator" enlightening Stainton Moses, who wrote so nicely on Christian mysticism? Where are those Glasgow 'spirits' who influenced so much early Spiritualism? Yet more, as a writer in *Light* recently observed:

"We read of the phenomena presented by Miss Fairlamb (now Mrs. Mellon-Gleave), and Miss Kate Wood, which were investigated by Professor Sidgwick, Mr. Edmund Gurney, and Mr. F. W. H. Myers, whose notes on the sêances are we believe, still unpublished; of the wonderful things which occurred with Slade and D. D. Home; of Sir William Crookes' investigations with Florence Cook; of the direct painting done through David Duguid; of the remarkable communications and materialisations obtained by Madame d'Espérance; of perhaps the most striking phenomena of all, presented through the mediumship of Mr. George Spriggs at Cardiff; but, we reflect, all these things occurred from thirty to forty years ago, many of them in the early seventies, and we ask, why should there be such a scarcity of undoubtedly genuine phenomena at the present time? Why is it that we have no slate-writers like Slade and Eglinton, no rapping mediums like Kate Fox and Mrs. Everitt?"

We answer: the life that guided Spiritualism then was richer than it is now, and that the force that vitalised the movement was withdrawn, its work being over. But yet a loftier work is to be done, and to achieve this modern Spiritualism will have to rise above its prejudices. It augurs well that scientists like Lodge and Lombroso have entered its field.

But our author is an old Spiritualist and has a 'ring pass not' of his own, and he is so satisfied with his own Spiritualism that he believes it to be supremest of Wisdom. He has seen the bright side of it and, if he has seen the reverse and knows about it, he has not dilated upon it. That there is a very dangerous side to Spiritualism, that mediumship is not at all desirable and ought to be guarded against, that psychical faculties and spirit-messages can often lead astray is what Theosophists know. That there are sublimer and diviner things than table-tilting and bell-ringing, that there are holier and wiser teachers—in spite of the assertion that "Spiritualism calls no man master, neither Jesus nor Paul"—than phenomena-producing sêance spirits, that there is a better philosophy, satisfying both the head and the heart than that taught by materialising spooks, is what our author has yet to learn, and we are sure he will master it all some day. The Law of Re-incarnation is true, and there is time enough in front,

But doubtless it is a book with a purpose, and we hope it will do a very useful work in demolishing the materialistic conceptions of life and living. Its value is in its earnest tone and its testimony to facts.

B. P. W.

AN EARTH POEM AND OTHER POEMS. *

We have in the *Earth Poem* a work of unusual freshness and vigor and showing some scientific and philosophic thought. It is a poem of life, divided into three sections—Children of Sod, Children of Air, and Children of Sun, expressing, in perhaps sometimes rather obscure poetic language, man's evolution from materiality to spirit.

A child of Sod in the morning of his day reaches out to the upper air, as noon approaches, he is still blindly groping, and as the darkness of night gathers, the Sun of the Spirit arises. To these three sections are prefixed the words Morning, Noon, and Night, and in this day of life Gerda Dalliba comprises man's evolution through many bodies from the infancy of the individuality to the Perfect Man. The idea of the dual evolution of the form and the spirit of man is suggested finely in the following lines :

“ As in the evening cullers of the grape
Who twine the vine,
The while they steal from it the globes of wine,
So use the spirits this immortal shape ! ”

Many thoughts familiar to our philosophy may be gleaned, from various parts of the poem. For instance,

“ And lo ! the God desired—All ! All ! All !
And lo ! The God desired—and was man ! ”
Not faster than an Atom goeth God,
Nor swifter than a climax dies the Sun—
As Earth progresses we progress to shun
The evils which await us in the Sod,
The path dissimilar has end the same—
Even as doth the fire and the flame—
Earth works through us, as we may work through Earth,
She bears us all, from tired birth to birth.

The short poems and sonnets which complete the book are also full of delightful passages, showing here and there a touch of poetic faculty.

F. F.

* By Gerda Dalliba, with an introduction by Edward Markham, G. P. Putnam's Sons, London and New York.

THE STANZAS OF DZYAN.*

For the second time these stately, poetic, sonorous stanzas are reprinted in a very handy form, with a foreword, a synopsis of the first seven stanzas, and notes from *The Secret Doctrine*, *The Pedigree of Man*, etc. We wish *The Secret Doctrine* pages were printed facilitating reference. Nothing else we know of helps so much the building of faculty as persistent meditation on these stanzas, even the English translation of which pulsates with a force and a life of its own. We can well imagine the sense of sublimity and grandeur that must inevitably come over the gifted students of the original as picture after picture would roll before the entranced readers. But we are thankful for small mercies and are therefore content with the translation. Every theosophist ought to possess this booklet.

B. P. W.

BRAIN ROOFS AND PORTICOS. †

Under this queer title the author presents an instructive and well illustrated "Psychological Study of Mind and Character," dealing with Temperaments, Phreno-Ethnology, Heredity, the Correlation between Food, Brain and Occupation, the Choice of Pursuits, Differentiation in Brain Structure in Men and Women, the Problem of Marriage, the Development of a Child, Phrenology as an aid to Teachers, Measurements of the Head, How to delineate Characters from Photographs and Modern Phrenology.

The book is full of useful and practical information on these subjects, is in fact what it pretends to be, a good introduction—not a complete guide and text book—to Phrenology.

A. SCH.

THE UNIVERSE AND MAN.‡

This is the title of a collection of six lectures delivered by Svāmi Rāmakṛṣṇānanda of the mission of Shri Rāmakṛṣṇa Paramahansa. The lectures were delivered in 1907 on the occasion of the dedication of a new home belonging to the mission at Mylapore, Madras. They are entitled : (1) the Message of Shri Rāmakṛṣṇa ; (2) The

* Reprinted from *The Secret Doctrine*, by H. P. Blavatsky, Theosophical Publishing Society, 161, New Bond Street, London, W.

† By Jessie Allen Fowler, Fowler and Wells Co., New York, L. N. Fowler & Co., London.

‡ Svāmi Rāmakṛṣṇānanda, Madras.

Universe ; (3) Space and Time ; (4) The self-imposed struggle ; (5) Veḍānta, and (6) Bhakti, and are in the main a popular exposition of the Veḍānta philosophy. In the first of these, an attempt is made to show the fundamental unity of all the great religions of the world and of the various veḍāntic schools of India. To the Theosophist this is a welcome sign, as it is such expositions that will eventually make possible the universal religion which will be the heritage of the coming race. The other lectures steer clear of all metaphysical technicalities, and are well adapted to the popular intelligence. There no doubt occur passages which perhaps will startle a student, *e.g.*, that "none will give it (mukṭi) up after getting it," and that "the monistic conception does not destroy the individual." The lectures, on the whole may well be recommended.

W. A. K.

POEMS.*

Excellently bound with a pretty get up is the little volume of verses. Mr. Giles is a late fellow of the University of New Zealand and Resident Magistrate for the City of Auckland, and has undoubtedly a gift for real rhyme. The poems before us are good and pleasant, and there is a certain truth in the lines of the Foreword :

Yet many years perhaps have taught
Expression plain for simple thought.

Nowadays our literary markets are full with new poets and poems, the majority of them insipid, but the volume before us is not fit to go in the class of flat, lifeless versification. Fine touches permeate it and there is a certain life in many of the poems. For instance one written on the Diamond Jubilee Day of the Late Queen Victoria contains :

" Ah ! Empress Queen ; perchance thy royal heart
Still feels the pang of one too bitter dart.
Perchance some strain of sadness dims thine eyes
When at thy name men's acclamations rise ;
And when a nation's plaudits rend the sky
Thy mixed emotions struggle with a sigh.
But now thy England, not content with part,
Claims for the day thy undivided heart ;
For hers thou art in her enduring fame,
And England takes for us Victoria's name."

*By J. Giles, M.R.C.S., L.S.A., Whitecombe and Toms, Ltd., New Zealand.

And again from one called "Vela Retrosum" :

Ah ! should there come a figure and a face,
Of regal aspect, strong, serene and mild ;
With words of cheer : " Fear not this evil place,
For I will guide you through the trackless wild :
Follow, and trust." Oh ! blinded hearts of pride !
That form, that face, is ever at our side,
With love, and aid and guidance sure ; and we
Still trim our rush light, still refuse to see.

We must note the two poems—with a certain touch of simplicity and grace—called "Mauku Settler's Song" and "At the Opening of the Mauku Hall." "Maiden's song" has a charm of its own and so has "To a Dewdrop." "The Sea Maiden" is fine and "Conscience" closes :

"Then, as self dies within us, we
Grow conscious of a peace that fills
The heart, and clears our eyes to see
The glory of the distant hills."

The two longer pieces "Spiritus Sanctus"—a di-psychic Reverie—and "Somnium Vagum" contain lines to which we can apply the writer's words :

"The wondrous web of woven words,
Shot through the woof of subtlest thought,
Like green and golden glancing birds
Through forest foliage, splendour-fraught,
Down floating from that hopeless height,
Send incense-clouds of vague delight."

Pleased with it when one closes the handy volume one feels a dearth of spiritual topics. We wish there were more pieces like the excellent one entitled "Lumen Siceum."

B, P. W.

Theosophy, three simple truths is an address delivered by Mr. William E. Burnhart, President of the Kansas Lodge at Universalist Church. The three truths round which he has woven his address are : (1) Man is immortal, (2) God is good, and (3) Whatsoever a man soweth, that shall he also reap.

The Building of the Kosmos by Mrs. Annie Besant has been translated into French.

MAGAZINES.

Adyar Bulletin, November, opens with interesting Headquarter's Notes from the pen of our President and is followed by the concluding portion of her "Search for Happiness," "Notes on Materialism" by A. Schwarz, "Students in Council" in which Mrs. Besant answers questions sent in, "Mrs. Besant's birthday at Benares," by George S. Arundale, and "Theosophy in Many Lands."

Theosophy in India, November, contains the conclusion of Colonel Olcott's old lecture on "The T. S. and its Aims," and "An Ancient Eastern Instruction," besides business notes and correspondence, among which the letter of Dr. V. S. Trilokekar, *re* the Constitution of the Indian Section suggesting a division of the Section into sub-sections, is found.

Theosophy in Australasia, October, has a short but nice account of Mrs. Besant's stay in New Zealand, followed by reprints from this magazine of our President's article, "The T.S. Order of Service," and from the *Vāhan* on "Dr. Baraduc's experiments." "Jesus, the Man" and "The Benefit of Repetition," by Ernest Hawthorne are original contributions. The Editor's "Outlook" contains some interesting pieces.

Theosophy in New Zealand, October, contains "Annie Besant, An Appreciation," by Miss Browning, M.A., "Studies in Astrology," "A Word for Mme. Blavatsky," etc.

The American Theosophist, October, gives the place of honor to "The Result of Theosophical Study" a short but excellent article by Mr. C. W. Leadbeater. The Editor gives the second instalment of his "Occultism in the Shakespeare Plays," which is followed by "Great Teachers often storm-centres," "Black Magic of Science," "Crema-tion," etc.

The Message of Theosophy, October, announces the increase of its annual subscription to Rs. 2. "Buddhism in Burma," "Modern Education," "Persistence of the individual according to the Pāli Piṭakas," and "Founder of Zoroastrianism" are some of its contributions.

The Vāhan, October, is chiefly made up of business notes.

The C.H.C. Magazine, November, opens with the usual interesting "In the Crow's Nest," and is followed by "Sons of India," by Mrs. Besant, "Shri Kolapalli Aujanayadas," "The Story of Bijapur,"

"Diet Rules for Students"—an article of practical utility—"Mrs. Besant's Birthday," by Mr. Arundale, etc.

The Lotus Journal, October, opens with an article by Mr. C. W. Leadbeater, "Faithful unto Death," referred to in our last number, and accompanied by a good picture of our late President-Founder. The formation of the third Round Table is announced, with its watchword of "Compassion." A letter from the New Zealand "Chitra" is published. "Bee-Betty" and other short pieces make up the number.

Ultra, October, opens with notes of a lecture by Luigi Merlini on "Dante's Purgatory and Theosophy" delivered at the Rome Lodge. It is followed by an able article on the "Kabbalah" by Augusto Agobiti. The rest of the magazine is mostly taken up by comments on Spiritualism and Hypnotism. We are glad to see that an Italian biography of Hypatia has been recently published. Fragmentary as such a biography must be, in the nature of things it cannot fail to arouse the interest of our Italian members.

The October issue of the *Bollettino della Sezione Italiana* concludes Mrs. Besant's lecture on "The Necessity of Religious Education." It also brings Mr. Leadbeater's script, "Faithful unto Death," which will probably have made its way through most of our magazines by this time.

Teosofisk Tidskrift for October brings amongst other things an article of Miss Severs translated by Miss Eva Blytt.

La Verdad, September, has a translation of Mrs. Besant's lecture on "Spiritual Life for the Man of the World," also of her *Pedigree of Man* and *H. P. B. and the Masters of Wisdom*. The issue for October brings a reproduction of the astral photographs which Dr. Baraduc showed last May to members of the London H.P.B. Lodge.

Sophia for October contains further instalments of previous articles and the usual notes of the movement.

The October issue of *Theosophia*, the leading Dutch periodical, has a lengthy article in favor of Esperanto. Mrs. Besant's articles on "Occult Chemistry," and Colonel Olcott's "Old Diary Leaves" are continued.

De Theosofische Beweging for October has the usual business and sectional news.

The *Revue Théosophique Française* for September is an excellent

issue. A passage from its "Echos du Monde Théosophique" is perhaps worth quoting verbatim. It runs thus:

"The news which reached us from the last Convention of the British Section gives evidence of some moral agitation amongst our friends and brethren across the Channel. It almost seems as if some of them were running the risk of being carried further than they themselves intend. Yet the highest theosophical teaching advises not to brood over painful things; not to seek out difficulties—although ready to face them if they present themselves; not to intervene against a prejudice, simply apprehended, but to let the Great Ones act against that which for us is evil, but for Them is only a vital force which they know to use as is meet. And last not least, Theosophy teaches us not to judge, with our limited discrimination, any one but ourselves. These are principles, which we believe it would be better to put into practice, rather than to lose oneself in vain agitation."

Neue Lotusblüten for September and October deal mainly with Yoga practices. It also has some interesting answers to queries.

The last issue of the *Revista Theosofica* is taken up by the report of the special Convention held in September in order to appoint a successor to the late Sr. José M. Masso'. We gather that Rafael de Albear has been elected General Secretary, and send him our good wishes across the sea. It has a notification of the Order of Service.

We beg to acknowledge *Prabuddha Bharata*, *The Oriental Mystic Myna*, *The Kalpaka*, *The Theist*, *The Madras Christian College Magazine*, *The Cherāg*, *The Harbinger of Light*, *Light of Reason*, *Notes and Queries*, *The Rosicrucian Brotherhood*, *The Phrenological Journal*, *The Bulletin Official del Gran Oriente del Uruguay*, which gives evidence of great masonic activity in South America, *Luz Astral*, with a translation of *Æther of Space*, which appeared in this magazine.

NOTES.

We are very glad to announce that a School for Pallars, erected in the name of Colonel Olcott, was opened on November 11th, 1908, at Panapalayam, a suburb of Coimbatore, under the presidency of M.B.Ry. T. A. Ramakrishna Iyer, Avl., B.A., the District Munsif. Religious teaching will be given with secular instruction. We heartily wish the Olcott School for Pallars success, and hope to hear of many more such philanthropic efforts. They will rejoice the heart of our President-Founder.

A gentleman well known in India, who held the high office of Judicial Commissioner of Oudh, Mr. Ross Scott, one of the oldest

members of the T.S., passed away on October 18th, 1908. He retired from office in 1907, under medical advice, but returned to India for the last cold weather, and was present at the Anniversary at Benares. He had taken up the post of Honorary Secretary to the Indian Students' Aid Association, and we had hoped much from his knowledge and love of India. May peace go with him, for he was a helper of the poor and distressed, and the enemy of all injustice and oppression.

The T.S. Order of Service is steadily making its way. The Association for Astrological Research, The Hague, Holland, has lately asked to be enrolled, and the request has been gladly granted. The League for the Abolition of Vivisection, Vaccination and Inoculation (England) has arranged to hold a quarterly public meeting, as well as monthly meetings for members. I hear from Australia that the Leagues there are devoting themselves to the introduction of Religious Education, Hospital and Gaol service, and Cremation in lieu of burial.

We have pleasure in noting that the Board of Revenue, Madras, have sanctioned the grant of a piece of land rent free to the "Crescent Literary Union," Salem, a praiseworthy Musalmān Association, which has as its object: "The attainment of literary, religious, mental, moral, social and physical improvement of the members in general, and of the school-going population in particular. This shall be achieved by means of (1) reading-room, with newspapers and library; (2) free private tuition and scholarships; (3) weekly meetings for lectures, debates and essays; (4) social gatherings; (5) harmless games, and such other means as may from time to time be found necessary." We cordially wish the Union success. Every such movement, well carried on, is a force which promotes the orderly growth of the young.

Assailants of Theosophy often fall foul of H.P.B.'s statement that we do not believe in "a personal God." They ignore her teaching of the three Logoi, and thus mislead their hearers. No theologian worthy of the name, believes in "a personal God." The Christian creeds declare Three Persons in one God, introducing triplicity where they introduce personality. "A personal God" is a limited-unlimited, and a contradiction in terms cannot be believed, although it may be asserted when the terms are not understood.

SUPPLEMENT TO THE THEOSOPHIST.

GONE TO THE PEACE.

The Cuban Section has sustained a great loss in the passing away of our Brother Jose M. Massô, on the 26th July 1908. Heart-disease assailed him, and he was confined to his bed for nearly a month. He remained perfectly conscious to the end, and died just at the time when he was wont to begin his daily meditation. Quarter of an hour before, he called "Olcott, Olcott, Olcott," and it may be that the friend whom he so dearly loved came to give him welcome to his new life. He has left behind him a fragrant memory of good work, and I trust that Cuba may give to the General Council and to me a colleague as faithful and loyal as he.

In India, also, we have lost an old and valued worker by the passing of Brother David Gostling, for long President of the Blavatsky Lodge, Bombay; he left us on September 10th, 1908, and his loss will be heavily felt not only by his own Lodge, but also by the Section and the C. H. C. He was one of our most generous supporters financially.

These men have been faithful unto death to the cause they loved, and through all troubles they have stood firm. May the Masters they loved and served outstretch over both protecting hands. "Rest in the Eternal grant to them, O Lord, and may Light perpetual shine upon them."

ANNIE BESANT, P.T.S.

BLAVATSKY GARDENS.

These gardens come into my hands from the present tenant at the end of October, and will thus be available for use during the coming Convention. The bungalow will be open for the reception of students on February 1st, 1909. I have received towards the purchase money from the Executors of Colonel Olcott, Rs. 1,447-2-8 and there is also a debt of Rs. 4,000, due to his estate (which I advanced to close his account, and shall receive next year), making, ultimately, from him Rs. 5,447-2-8. The following friends have contributed :

					Rs.	A.	P.
P. D. Khan, Esq.	...	...	...	...	2,000	0	0
A. Schwarz, Esq.	...	...	...	...	1,000	0	0
T. H. Martyn, Esq.	...	...	...	...	1,471	3	3
A friend	...	...	...	...	3,000	0	0
Mr. and Mrs. John	...	...	...	...	300	0	0
Mr. and Mrs. Studd	...	...	...	...	75	0	0
Mr. and Mrs. Hunt	...	...	...	...	75	0	0
Mr. and Mrs. Kitto	...	...	...	...	75	0	0
Mr. and Mrs. Ray	...	...	...	...	75	0	0

			Rs.	A.	P.
Mr. and Mrs. Mc Conkey and Mrs. Gill	...	...	105	0	0
Santa Rosa Branch, California	...	...	268	2	8
M. Mme. and Mlle. Blech	...	...	600	0	0
Ranga Beddy, Esq.	...	...	3,988	9	0
Miss Bowring	...	...	375	0	0
In grateful memory of the Founders of the T. S.	...	...	4,000	0	0
Total			17,407	14	11

Making, with the Colonel's Rs. 1,447-2-8, a total of Rs. 18,855-1-7 towards the purchase money. The total cost of house, land and expenses of conveyance amounts to Rs. 41,006-14-6. Rs. 15,000 remain unpaid of money lent to me without interest by two generous Theosophists.

ANNIE BESANT, P.T.S.

INFORMATION FOR STUDENTS.

1. Men and women desiring to study at Adyar must be between 20 and 40 years of age; they must be well educated, and must be members of the Theosophical Society of at least three years' standing; they must have a definite object in view, literary, propagandist, or other philanthropic work.

2. If not personally known to the President of the Theosophical Society, they must send with their application for admission a note of recommendation from the General Secretary of their Section.

3. When they have received notice that their application is granted, students who are westerns, or who live in the western way, must send the following note to the President, Theosophical Society :

I agree to pay weekly Rs. 15 (£1, or \$5) to the Headquarters' Superintendent, making payment of Rs. 60 at the commencement of every four weeks' term, this payment to include the use of a private furnished room, household linen, food, lighting, general service, and the use of the Library and common rooms at Blavatsky Gardens and the Central Headquarters building.

I agree to accept the Regulations in force at the Headquarters, to give one month's notice in writing to the Superintendent of my intended departure, and to leave within a fortnight if requested to do so by the President.

Signed _____

Eastern students, who make their own food arrangements and bring their own bedding, utensils, etc., can have the use of a small room with chauki and writing table at Re. 1-4-0 to Rs. 2 per week without lighting, or Re. 1-12-0 to Rs. 2-8-0 with lighting.

The President retains the power of varying the rules in exceptional cases.

33RD ANNIVERSARY AND CONVENTION.

As usual, I have to ask all delegates and intending visitors to the Anniversary of the Theosophical Society and the Convention of the Indian Section—to be holden at Adyar, on December 27th, 28th, 29th and 30th, 1908—to notify their coming to me before December 1st, in order that suitable arrangements may be made for their housing and for the supply of food.

It must be understood that *only members of the Theosophical Society* can be provided for, as our accommodation is limited, and members are reminded that their own comfort depends on their sending notice of their coming. With the utmost good will, it is impossible to supply a thousand with food and lodging provided for three hundred, and so on in proportion. Carriages of various kinds are on hire at the stations for arriving guests.

All travellers in India know that they are expected to bring with them such bedding as they are accustomed to use.

The Convention Lectures, to which, as usual, admission will be by ticket only, will be delivered at 8 A.M. in the Headquarters' Hall, on December 27th, 28th, 29th and 30th by Miss Lilian Edger, M.A.; the subject chosen by her is: "Gleanings from *Light on the Path*." This will be the second occasion on which Miss Edger has delivered the Convention Lectures, and her ungrudging and unwearied services to India should ensure for her the warmest of welcomes. The full agenda will be published next month.

I shall deliver a public lecture in the grounds of the Blavatsky Gardens at 8 A.M. on December 26th, on "The Work and Hopes of the Theosophical Society," and, in addition to delivering the closing speech at the Public Meeting in Madras, shall give a lecture in the Headquarters' Hall, *admission by ticket only*, on the evening of December 30th, to close the gatherings.

ANNIE BESANT, P. T. S.

FINANCIAL STATEMENT.

The following receipts from 19th August to 18th September 1908, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES.			Rs.	A.	P.
Mr. H. Dijkman, Pretoria (£ 10-0-0) ...	...	...	150	0	0
South America (£ 10-16-7) ...	...	...	162	6	0
PRESIDENT'S TRAVELLING FUND.					
Miss Adelia Taffinder, San Francisco (\$ 5) ...	...	...	15	5	0
Mr. Oskar F. Hintze, Frankfort (19s. 6d.) ...	...	...	14	10	0
British Section (£ 50-0-0) ...	...	...	749	15	0
Total			1,092	4	0

A. SCHWARZ,
Honorary Treasurer, T.S., Adyar.

OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

The following receipts from 19th August to 18th September 1908, are acknowledged with thanks :

DONATIONS.				Rs. A. P.		
Mr. H. D., Havaladar, Bombay	...	...	...	15	0	0
Assistant Secretary, Theosophical Society, Karachi	...	...	...	20	0	0
A. E. England (2s. 6d.)	...	...	...	1	14	0
Mr. H. K. Batlivala, Bombay	...	...	...	10	0	0
Miss Adelia H. Taffinder, San Francisco (\$ 5)	...	...	...	15	5	0
Mr. T. Ramanujam Pillay, Retired Sub-Engineer, Pithapuram	...	...	...	20	0	0
Mr. N. H. Cama, Jubalpore	...	...	...	5	0	0
Theosophical Society, Adyar	...	...	...	4	8	0
Bangalore City Branch Theosophical Society	...	...	...	25	0	0
Mr. N. M. Desai, Distillery Inspector, Akola	...	...	...	5	0	0
Mr. Chiman Lal Nathabhai Doshi Ratan Pole, Ahmedabad	...	...	...	20	0	0
Rajkot Branch Theosophical Society	...	...	...	25	0	0
Mr. C. Balakrishna, Madura	...	...	...	1	11	0
Mr. C. Elyuski, San Francisco (£ 20-9-0)	...	...	...	306	11	0
Melbourne Theosophical Society	...	...	...	80	0	0
Mr. V. Gopalayya, Engineer, Tanjore	...	...	...	50	0	0
Mr. R. Seshagiri Rao, Madanapalli	...	...	...	5	0	0
Miss Ellen Rice, Honolulu (£ 1-0-0)	...	...	...	14	14	0
A friend	...	...	...	5,000	0	0
Total				5,574	15	0

A. SCHWARZ,

Honorary Secretary and Treasurer, O. P. F. S., Adyar.

SUPPLEMENT TO THE THEOSOPHIST.

BIRTHDAY GREETINGS.

It is not possible for me to acknowledge separately the many letters and telegrams of good wishes received for my birthday. So I here thank each one, and most of all those who fed thousands of the poor in my name. Generous love could do me no kindlier service. Dear friends, accept my loving thanks, and may the blessings of the helpless strew your paths with flowers.

ANNIE BESANT.

THE T. S. IN AMERICA.

The good news of the re-election of our valued colleague Dr. Weller van Hook comes from America. He was elected on roll-call of delegates by 198 votes against 57, thrown for his opponent, Mr. Knothe. America has done well in again choosing as her General Secretary this man of noble character and flawless courage. I am happy to welcome him again as colleague on the General Council.

A dignified answer to the attack on Dr. van Hook, in the British Convention, was made by the carrying of the following resolution, presented by Mr. G. Jinarājaḍāsa :

Resolved : That this Convention of the American Section of the Theosophical Society.

(1) Re-affirms the principle of freedom of opinion within the Society.

(2) Hereby further puts on record that the opinions, theories and declarations of any member, either of a private member, or of one holding any office in the Society, are not to be considered entitled to the description 'Theosophical,' and are not binding on the Theosophical Society in any way whatsoever.

This is well done ; for, as H.P.B. warned us, the one deadly danger for the Theosophical Society is that it should become a sect, and if people—however good, earnest and well-intentioned—succeeded

in forcing on the T. S. a moral, or immoral, dogma, it would become a sect. Sects have always been founded by good people, on conscientious motives, for the love of God and man, but people who thought that their own Shibboleth was the only password. The danger of religious dogmatism can scarcely avail us, so the old fanaticism now veils itself in the demand for moral dogmatism.

The Convention also requested me to invite Mr. Leadbeater to return to T. S. membership—the first of many similar requests, probably.

ANNIE BESANT, P. T. S.

BLAVATSKY GARDENS.

I have received the following further contributions towards the deficit of Rs. 22,151-12-11.

						Rs.	A.	P.
C.	...	...	...	...	...	750	0	0
S. J.	...	...	...	...	...	600	0	0
A. H.	...	...	...	...	...	100	0	0
C. Jenkin	...	...	...	...	...	15	0	0
With loving birthday greetings	...	...	...	...	...	545	0	0
						2,010	0	0
Already acknowledged	...	...	...	...	...	18,855	1	7
						20,065	1	7

Very many thanks.

ANNIE BESANT, P.T.S.

NEW BRANCHES.

INDIAN SECTION.

Location.		Branch Name.		Date of issue of Diploma.
Karrikal, French India	...	Sri Punitha Lodge	...	31-8-'08.
Chintamani, Mysore	...	Chintamani T.S.	...	1-9-'08.

GERMAN SECTION.

Stuttgart	...	Schiller Lodge	...	12-12-'07.
Bern	...	Johannes do	...	15-12-'07.
Wiesbaden	...	Wiesbaden do	...	2-2-'08.
Mannheim	...	Mannheim do	...	8-2-'08.
Strassburg	...	Göthe-Schiller Lodge...		22-8-'08.
Eisenach	...	Eisenach do	...	23-5-'08.
Pforzheim	...	Pforzheim do	...	18-8-'08.

NON-SECTIONALISED—SOUTH AFRICA.

Germiston, Transvaal	...	Germiston Lodge	...	27-8-'08.
Pretoria, do	...	Arcadia do	...	10-10-'08.

NON-SECTIONALISED—SOUTH AMERICA.

Valparaiso, chile	...	Atlante T. S.	...	'08.
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W. B. FRICKE,
Recording Secretary.

FINANCIAL STATEMENT.

The following receipts from 19th September to 15th October 1908, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES.				Rs. A. P.		
Mr. H. Dijkman, Pretoria (£ 9-5-0)	...	...	...	138	12	0
Scandinavian Section for 1908 (£ 18-2-7)	...	...	...	271	14	0
German Section for 1908 (Mg. 900)	652	2	9
Indian Section for 1908	1,206	0	0

DONATION.

A. Theosophist, Adyar	6	0	0
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GARDEN INCOME.

Garden Contractor, 2nd instalment	188	0	0
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Total ... 2,463 4 9

A. SCHWARZ,
Honorary Treasurer, T.S., Adyar.

OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

The following receipts from 19th September to 15th October 1908, are acknowledged with thanks :

DONATIONS.					Rs. A. P.		
A friend of Education, Mylapore	...	...	...	...	6	0	0
Mr. Robert Davidson, Sydney, N. S. Wales (£ 1-10-0)	...	...	...	...	22	8	0
Mrs. Mary E. MacAdam, Washington, D. C. (£ 2-1-1)	...	...	...	...	30	10	0
Pathare Prabhu Knowledge Improving Society Service							
Circle, Bombay	...	...	...	...	25	0	0
Mrs. Lübke, Adyar	...	...	...	...	5	0	0
Mr. M. H. Master, T. V. Railway, Nundurbar	...	...	...	...	5	0	0
Secretary, Mysore Theosophical Society	...	...	...	...	4	0	0
Total					98	2	0

A. SCHWARZ,

Honorary Secretary and Treasurer, O. P. F. S., Adyar.

SUPPLEMENT TO THE THEOSOPHIST.

PROGRAMME OF THE THIRTY-THIRD ANNIVERSARY OF THE THEOSOPHICAL SOCIETY AND OF THE 18TH INDIAN SECTION CONVENTION, TO BE HELD AT ADYAR, INDIA,

DECEMBER 27TH, 28TH, 29TH AND 30TH.

A Lecture entitled, "The Work and Hopes of the Theosophical Society" will be delivered by the President, at 8 A.M. December 26th, in the Blavatsky Gardens. *Open to the Public.*

December 27th.

- 8 A.M. Miss Edger, M.A. "Gleanings from *Light on the Path.*" I. (*Open to the Public by ticket only.*)
- 10 A.M. to 12. Annual Address by the President. } (*Members only.*)
Reading of Reports from Sections. }
- 3-30 to 4-30 P.M. Open Question Meeting with the President.
- 6 P.M. General Meeting, E.S.

December 28th.

- 8 A.M. Miss Edger, M.A. "Gleanings from *Light on the Path.*" II. (*Open to the Public by ticket only.*)
- 10 A.M. to 12. Indian Section Convention. (*Members only.*)
- 3-30 to 4-30 P.M. Open Question Meeting with the President.
- 7 P.M. Degree I Meeting, E.S.

December 29th.

- 8 A.M. Miss Edger, M.A. "Gleanings from *Light on the Path.*" III. (*Open to the Public by ticket only.*)
- 10 A.M. to 12. Indian Section Convention. (*Members only.*)
- 4-30 P.M. Public Meeting at Victoria Hall
- 7 P.M. Higher Degrees, E.S.

December 30th.

- 8 A.M. Miss Edger, M.A. "Gleanings from *Light on the Path*." IV. (*Open to the Public by ticket only.*)
- 10 A.M. Any remaining Business.
- 6 P.M. Lecture by the President. "The Opening Cycle." (*Open to the Public by ticket only.*)

Any further arrangements will be duly notified by hand-bills.

ANNIE BESANT, P. T. S.

BLAVATSKY GARDENS.

These Gardens are being made ready for occupancy.

I have received the following further contributions towards their purchase :

					Rs.	A.	P.
Australian Section	...	...	...	...	1395	0	0
From a friend	...	...	...	...	225	0	0
R. Seshagiri Row	...	...	...	...	5	0	0
Madura T.S.	...	...	...	...	50	0	0
Already acknowledged	...	...	...	...	20,865	1	7
Total Rs...					22,540	1	7

Cordial thanks.

ANNIE BESANT, P.T.S.

THE T. S. ORDER OF SERVICE.

The growth of the Order now demands the formation of a small Central Council at Adyar. The members have been chosen for the work already done by them in various fields of service.

CENTRAL COUNCIL.

Annie Besant, P. T. S.

Sir S. Subramania Iyer, V.-P. T. S.

V. C. Seshāchārri, Director, Ganḍharva Institute.

Carolina Kofel, Superintendent of Pañchama Schools.

A. K. Sītārāma-Shāstri, Superintendent of Vasanṭa Press.

A. Schwarz, Treasurer.

Helen Lübke, Secretary.

Provincial Councils will be formed as Local Leagues multiply sufficiently to need their aid ; National Councils, similarly, when Provincial Councils need a centre to unify them. The Central Council keeps a Register in which the names of all Leagues are inscribed.

ANNIE BESANT.

NEW BRANCH.

BRITISH SECTION.

The General Secretary of the British Section has issued a charter on September 22nd, to form a Branch of the Theosophical Society at Hale, Cheshire, to be known as the Hale Branch of the T.S. ; the following are the charter members, *viz.*, D. N. Dunlop, Sidney Ransom, William Owen, Alice Owen, Josephine Ransom, Elinor Dunlop, and Annie Larmuth.

W. B. FRICKE,

Recording Secretary.

FINANCIAL STATEMENT.

The following receipts from 16th October to 15th November 1908, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES.	Rs.	A.	P.
Presidential Agent, South America, Buenos Ayres (£9-10-0)	142	11	5
Presidential Agent, South Africa, (£4-0-0)	60	0	0

PRESIDENT'S TRAVELLING FUND.

Honorary Treasurer, New Zealand Section, Theosophical Society, (£3-0-0)	44	15	0
Mr. Framjee J. Bilia, 57, Hornby Road, Bombay ...	15	0	0

DONATIONS.

Mr. Anantrai Nathji Bhaw Devani Shed, Bhavnagar, Kathiawar	84	0	0
A friend from Adyar	5	8	0

E. S. T. HALL.

Donations through Mrs. Annie Besant	2,479	11	7
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STABLE.

Donation by Mrs. Annie Besant	825	0	0
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ADYAR LIBRARY.

Donation by Mrs. Annie Besant	500	0	0
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CONSTRUCTION AND REPAIRS AND GARDEN ACCOUNT.

Donation by Mrs. Annie Besant	6,626	10	2
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Total	...	10,788	8	2
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A. SCHWARZ,

Honorary Treasurer, T.S., Adyar.

OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

The following receipts from 16th October to 15th November 1908, are acknowledged with thanks :

DONATIONS.						Rs. A. P.		
Honorary Treasurer, New Zealand Section, Auckland								
(£1-10-0)	...	...	...	...	...	22	8	0
Mr. K. M. Bhatje, Head Clerk, Customs Office, Jodhpur ..						5	0	0
Mr. M. N. Ramaswamy Ayer, Anantapur	...	...	...	...	...	15	0	0
A Sympathiser	...	...	...	...	...	20	11	9
R. (£ 5-0-0)	...	...	...	...	...	74	1	4
Total						...	188	5 1

A. SCHWARZ,

Honorary Secretary and Treasurer, O. P. F. S., Adyar.

Entered M. 91.

October, 1908.



The Theosophist

A Magazine of Brotherhood,
of Comparative Religion, Philosophy and
Science, and of Occultism.

Founded October 1879, by
H. P. BLAVATSKY & H. S. OLCOTT.

Edited by
ANNIE BESANT
President of the Theosophical Society.

Vol. XXX.

No. 1.

THEORY OF THE EARTH AND ITS HISTORY

The theory of the earth and its history is a branch of geology which deals with the origin and development of the earth and its various parts. It is a science which seeks to explain the processes which have shaped the earth and its features, and to determine the sequence of events which have taken place since the earth was first formed.

The theory of the earth and its history is a branch of geology which deals with the origin and development of the earth and its various parts. It is a science which seeks to explain the processes which have shaped the earth and its features, and to determine the sequence of events which have taken place since the earth was first formed.

The theory of the earth and its history is a branch of geology which deals with the origin and development of the earth and its various parts. It is a science which seeks to explain the processes which have shaped the earth and its features, and to determine the sequence of events which have taken place since the earth was first formed.

1. The earth is a sphere, and its surface is covered by a thin layer of water, which is called the hydrosphere.
2. The earth is composed of various layers, which are called the lithosphere, the atmosphere, and the biosphere.
3. The earth is a dynamic system, and its various parts are constantly changing.
4. The earth is a complex system, and its various parts are interrelated.
5. The earth is a system which has evolved over time, and its various parts have developed in a particular sequence.
6. The earth is a system which is subject to various forces, which are called the internal and external forces.
7. The earth is a system which is subject to various processes, which are called the internal and external processes.
8. The earth is a system which is subject to various events, which are called the internal and external events.
9. The earth is a system which is subject to various changes, which are called the internal and external changes.
10. The earth is a system which is subject to various developments, which are called the internal and external developments.

The theory of the earth and its history is a branch of geology which deals with the origin and development of the earth and its various parts. It is a science which seeks to explain the processes which have shaped the earth and its features, and to determine the sequence of events which have taken place since the earth was first formed.

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The first of these is the fact that the
 government has been unable to secure
 the necessary funds to carry out its
 policy of non-interference in the
 internal affairs of the country.
 The second is the fact that the
 government has been unable to secure
 the necessary funds to carry out its
 policy of non-interference in the
 internal affairs of the country.
 The third is the fact that the
 government has been unable to secure
 the necessary funds to carry out its
 policy of non-interference in the
 internal affairs of the country.

The fourth is the fact that the
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 the necessary funds to carry out its
 policy of non-interference in the
 internal affairs of the country.
 The fifth is the fact that the
 government has been unable to secure
 the necessary funds to carry out its
 policy of non-interference in the
 internal affairs of the country.

THE POLITICAL SITUATION

The political situation in the country
 is characterized by a number of factors
 which have led to the present state of
 affairs. The first of these is the
 fact that the government has been
 unable to secure the necessary funds
 to carry out its policy of non-
 interference in the internal affairs
 of the country. The second is the
 fact that the government has been
 unable to secure the necessary funds
 to carry out its policy of non-
 interference in the internal affairs
 of the country.

The third is the fact that the
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Registered M. O.

December, 1908.



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President of the Theosophical Society.

Vol. XXX.

No. 3.

Registered M. 91.

December, 1908.



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President of the Theosophical Society.

Vol. XXX.

No. 3.

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Only letters for publication in the *Theological Society* should be submitted, and letters should be sent to the Society, and not to the Society, and not to the Society.

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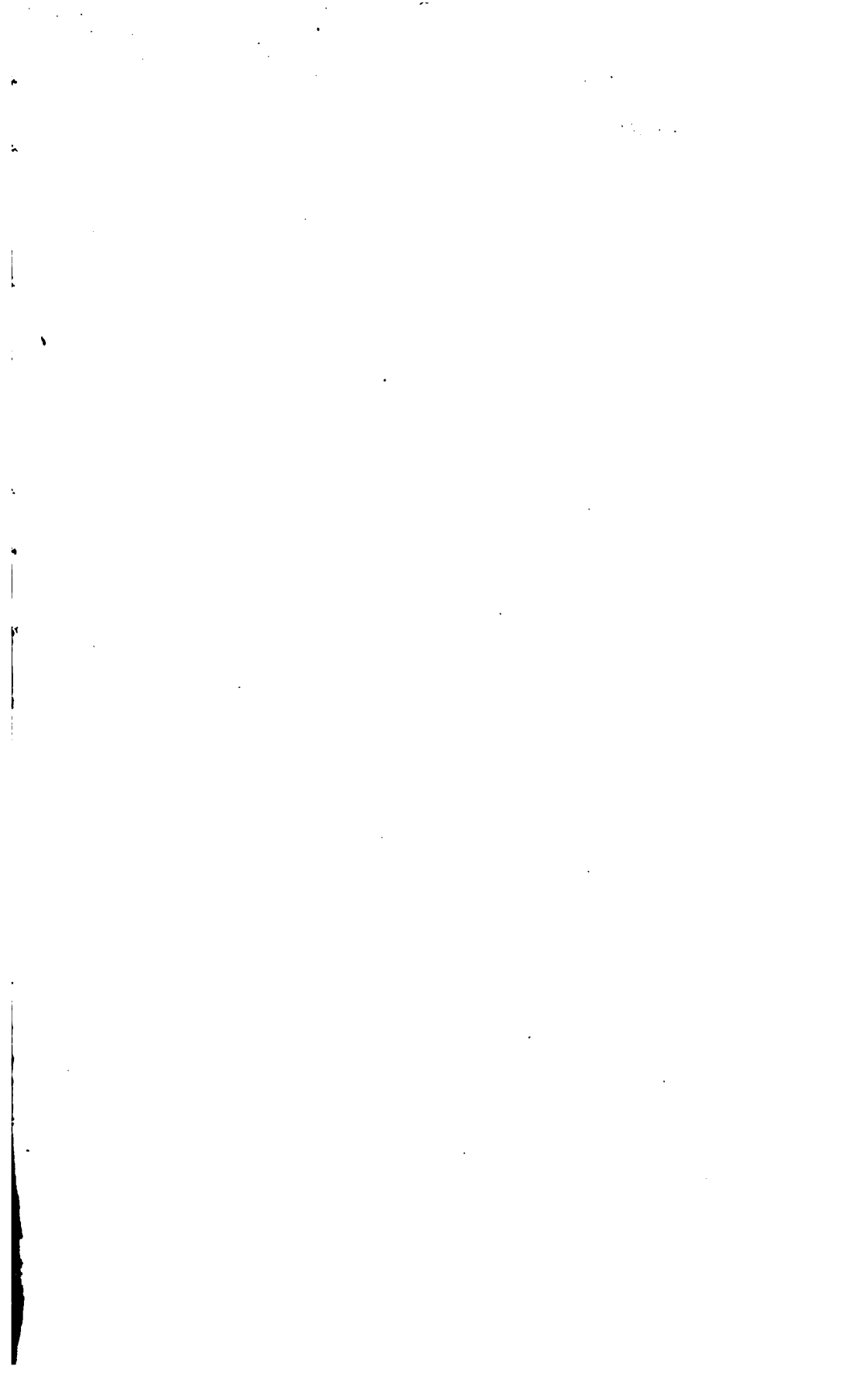
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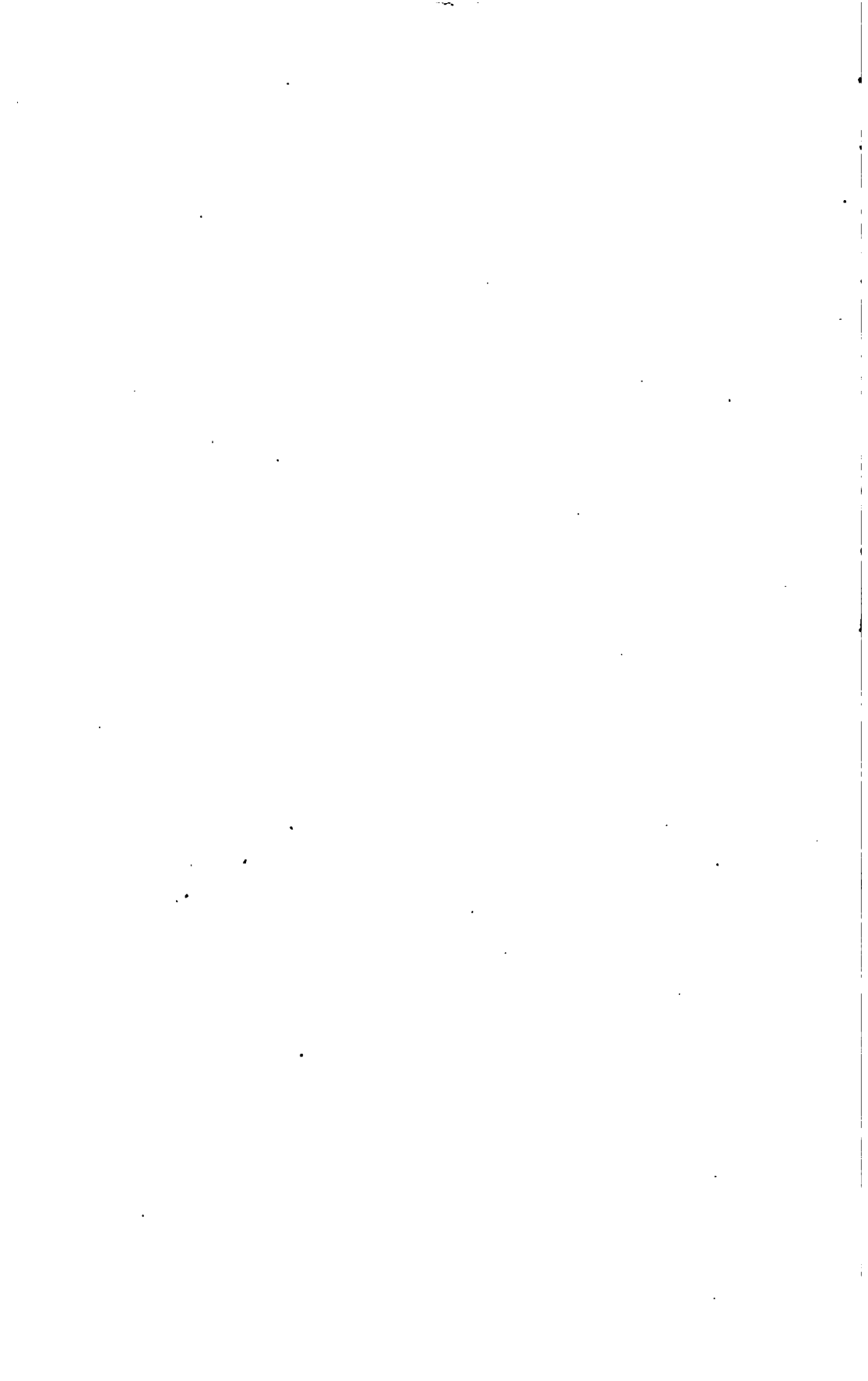
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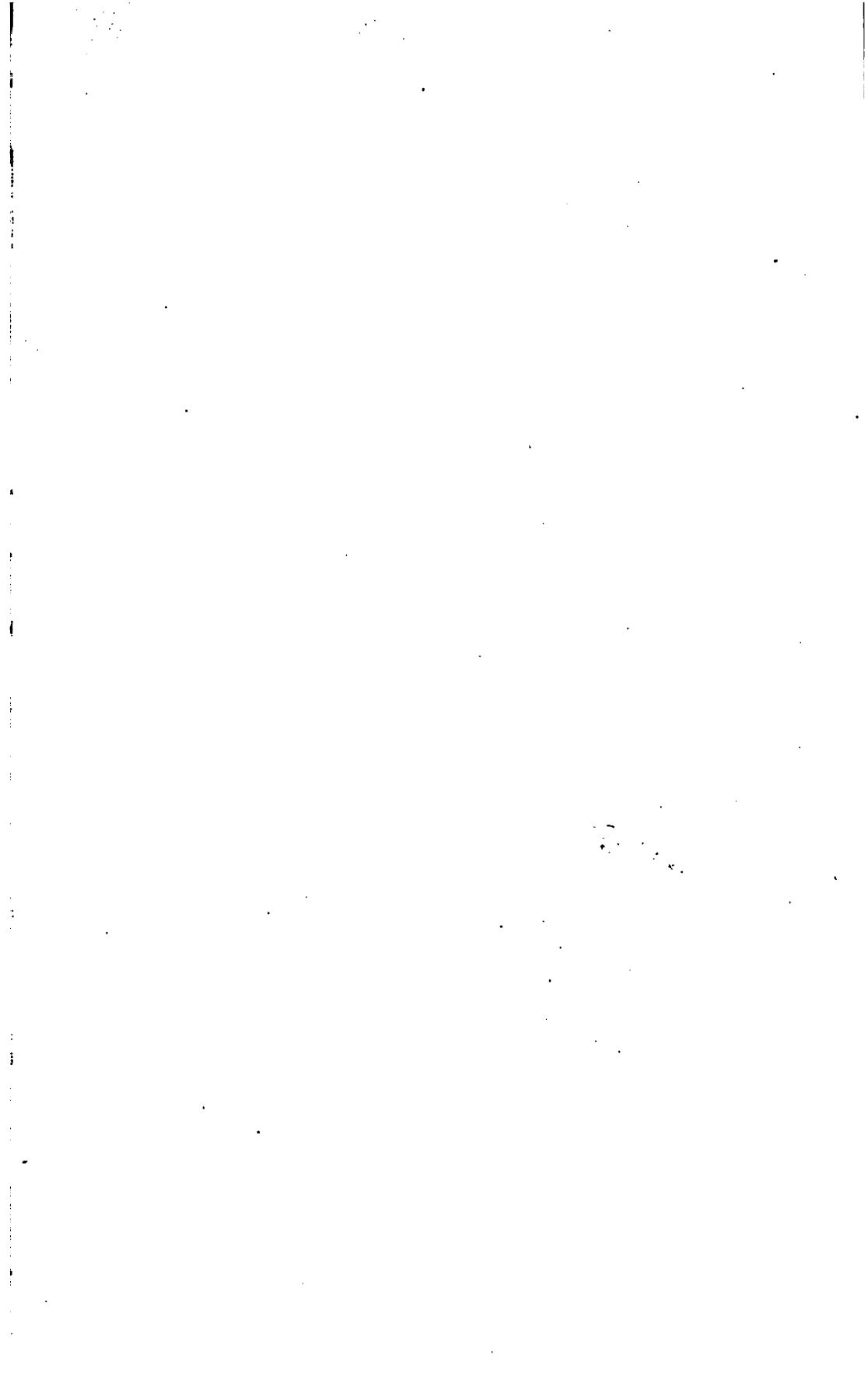
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